COMPASSION TO THE CAPTIVES;

WHEREIN

Is shewn unto them, the *Way* of God, Which is but one, which is not known in the many *Sects* and *Opinions* that are in the dark World, but in the *Light*, which comes from Christ, which condemns the World, with its deeds: So they that live in the many *Sects* and *Opinions*, their wayes are *seen* and *denied* by the Children of *Light*, who dwell in Him, who is the *Way*, the *Truth*, and the *Life*.

With something in plainness to the *Officers* and *Souldiers* of the *Armies* (in General) in *England*, *Scotland*, and *Ireland*.

Also a strong and terrible *Warn*, sounded out of the *Holy Mountain*, against the *Inhabitants* of the *Earth*.

Given forth for the *Innocent Seeds* sake, which is scattered abroad in the dark World.

By me who suffers for the Testimony of Jesus, and keeps the word of his Patience, (in the common Gaol of Edmonds-Bury, *in the County of* Suffolk) *where I have suffered above forty nine weeks, through the envy and cruelty of* Sions *Oppressors. I am known to the world by the name*

George Fox, *the Younger.*

London, Printed for *Robert Wilson*, at the *Eagle* and *Wind-Mill*, in *Aldersgate*

compassion to the captives

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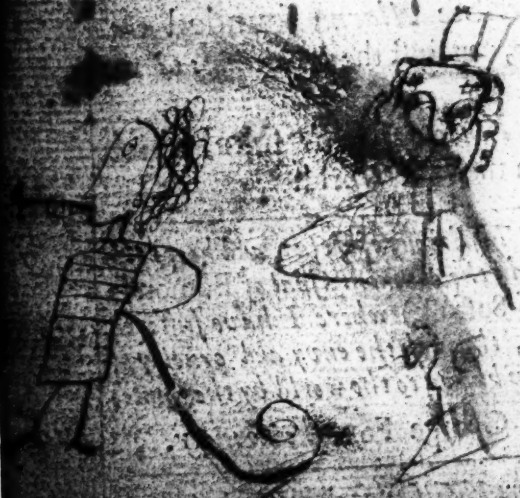

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The EPISTLE to all true friendly READERS.

LEt *the* Works *and* Words *of the* Lord, *wrought* in, *and ſpoken* by *and* through his holy Servants, *be of everlaſting* Memory *to all Ages and Generations to come, that the Lord God which formed all Mankind, may have glory in all the Works of his Hands, even for ever and ever.*

Surely Friends, for ſundry righteous Cauſes, *my Spirit could deſire a* Recordance *of the* enſuing Writings.

One, in that they are the Fruits *of the* Labours *of a* Valiant Souldier, *yet* Meek Follower of the Lamb *of God; who through* Travels, Trials, *and* Exerciſes, *in divers manners, in* Faithfulneſs, Boldneſs, Courage, *and* Undantedneſs, *Perſevered in the Power of God, Kept the Faith to the End, and Finiſhed his Courſe in that which the Lord Almighty accepts of, and now Reſts in Glory with the Lamb and his Troops of Angels, which I ſignifie unto you as is ſealed unto me by the Spirit of Life and Immortality.*

Another is, in that the Work it ſelf (*to every true underſtanding Heart*) *may plainly appear to be of God. In one reſpect by his* Propheſies, *certain of which became fulfilled, whilſt yet he bore the Body about him; in another reſpect, by his plain,* pure, clear, candid, and righteous *Doctrine to all ſorts, without reſpect of perſons, in* [illegible]

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edied his Sayings, viz. Thunders to the Rocks and Mountains, and Streams of ſweet milk, wine and honey, to the Bleſſed Living Babes of the Bleſſed living God.

Yet not by this do I appear before any clear Eye, as a perſon promoting a perſon in the ſeat of the hearts of People; for alas the duſt is already returned to earth again, and the Spirit to God who gave it: but though the Creature is fallen, flatted and converted to its proper center, I cannot but in remembrance of that Spirit which once bore it as its Tabernacle, in that Veſſel, to walk and wade through many trials, afflictions and ſorrows, for the ſeeds ſake of its own Father, ſince its now entred into the Boſom of the Father, as a Life lept out of a lump of clay. I ſay, I cannot but in a Recordance *of it, and in a* Concordance *with it, even in the ſelf ſame ſubſtance ſay,* though the Name of the Wicked ſhall rot, *yet* let the Memory of the Righteous live, let his day be as a bleſſedneſs in every eye, and the teſtimony of his Life a rejoycing in the hearts of the upright. *Surely I need not ſtudy a* Motto, *nor dive into Invention to fetch up an* Inſcription *to be engraven on the Tombe, ſince* the Names of the Faithful are in the Book of God, and their glory is in him for ever.

But this I may ſay to the livers, and (as yet) remainers in the Power of the ſame teſtimony, which he with others have held as a Pattern and Example (to thoſe which follow after) to the end. He that hath finiſhed

nished his Course in faithfulness, hath this advantage of him that yet remaineth and hath his Testimony to finish, viz. *In that he is redeemed from all casualties which might happen by temptation or otherwise, yea and from all possibilities of losing the Crown of immortal Life, and Reward of the Kingdom of everlasting Glory and Joy, being already possessed of the unchangable Inheritance, even where casualties and temptations reach not; the which casualties and temptations are incident in some respect or other, to the pure, upright and faithful, whilst yet in the body of flesh or tabernacle of clay, where it can be felt and sensed.*

And therefore to all such I say, fear and dread the living God, to the end of your days, that in the same life you may all finish a testimony for God, as he that is gone before you. Yea again I say, fear the same God whilst yet you bear a Testimony for him, lest by any means you should fall from the Life of the Testimony, and the last of your day become the least glorious unto you.

And I in the fear of my Father, do live in the love to you, which often breatheth forth my heart in the Spirit of supplication and prayer, constraining me to put up requests to the Throne for you, the which (as the Spirit breaths) is desired may also by you be done in the behalf of your Brother in the innocency of the Lamb,

J. P.

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5. *Con-*

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Compassion to the Captives.

Wherein is shewn unto them the Way of God, *which is but* one, *which is not known in the many* Sects *and* Opinions *which are in the* dark World: *But in the* Light *which comes from Christ*, &c.

THerefore this is unto *you*, in whom there is any *desires* to know the way of the *pure God*, who are *scattered* abroad in the dark World, and are yet groping in the dark, in the many *Sects* and *Opinions*. Jam. 4. 3. *You ask and receive not, because you ask amisse*, you have been wandring from *Mountain* to *Mountain* and from *Hill* to *Hill*, but yet you have found no *resting place*; for you have *sought* in your *own wills*, and have *run* in your *own imaginations*, and have not at all *considered* what it was that *guided you*, but in *darkness* ye have *walked*, and ye know *not whither*, 1 *John* 2. 11. and ye have *joyned*, some with *one Sect*, and some with *another*, and in your *own wills* have *contended* each of you for your *Opinions*; and yet ye have not been *satisfied* in your minds (many of you) whither that was the *Truth* that ye contended for, or *not*; for *doubtings* have oftentimes arose in *your* minds, and you have been many times *struck* with *fear*, and then you have sometimes in *tenderness* desired that you might *know* the way of *God* aright; and ye have been *some of you* brought somewhat *down*, and then you have been *afraid* to run into those *evil Practises* which formerly your have *acted* and *delighted in*. Yet this hath been but for a time; for ye know not what *that* was

that *ſtruck* you, but in your *Imaginations* you have *conſulted*, and then in your *own wills* you have *ſate down* and ſaid within your ſelves, *that you would never act ſuch wickedneſs again*; but this being *in your wills*, you have not found *Power* to *reſiſt* the *Temptations* of the wicked one: Neither have you found any *Power* over your *luſts*, for by *them* you have been *drawn* away, *Jam.* 1.14. and ſo have *run* into the *ſame* wickedneſs again, and then *ſome of you* have been ready to *deſpair*; and *other times* you have accounted God an *hard Maſter*, as the *ſlothful ſervant* did, *Mat.* 25. 18,24,25. for *you* are yet in the *ſame Nature* and *Practice* that he was *in*; for your *Talent* alſo is *hid in the Earth*, and your *earthly minds* are *above*, and *rule*, and you are *ſubjected* by the *Powers* of the Earth; ſo that thoſe *weak deſires* that yet remain *in you* towards the living God, are greatly *oppreſſed* by the Earth, and kept in *Bondage* and *Captivity* by the Powers thereof, and *Leanneſs* and *Barrenneſs* is *in* your Souls: now while you *continue* thus, ſtriving in your *own wills* or *imaginations*, profeſs what you will, you cannot have any *true Peace*, nor *reſt* in your minds, neither can you receive any ſatisfaction to thoſe *deſires* which are real after God (I ſay while you thus act) Therefore *conſider* your wayes *ſpeedily*, and *hate* not the *Covenant* of God, nor *contemn* his *Promiſe* any longer.

Now this is the *Promiſe* of the Lord, ſpeaking of his ſervant whom he hath choſen, even the Son of his Love; ſaying, *I will give him for* a **Covenant** *to the People, and for* a **Light** *to the Gentiles, that he may be* **my Salvation** *to the ends of the Earth*; Iſa. 42.6. & 49.6. And *Chriſt Jeſus* the Son of God ſaith, *I am the Light of the World*: *John* 8.12. And *John*, who was a true Miniſter of Chriſt (and bore witneſs of him) ſaith, *He lighteth every man that cometh into the world*, John 1. chap. 9.

hap. 9. v. So *you* have all received a *Light* from Christ, nd this *Light* ſhineth *in Darkneſs*, but the *Darkeſs* cannot comprehend it: *And this is* the **Condemnation** *of the World, that* **Light** *is come into the World, and men* **loved Darkneſs** *rather than* **Light**, *ecauſe their deeds were Evil:* And *he that doth* **Evil** *hateth the* **Light**; *neither will he bring his Deeds to the Light, leſt it ſhould reprove them:* John 3. 19. Therefore you that deſire to know the Way of the Pure God, be not *high-minded*, but *repent*, and come down to the Light of Chriſt in your Conſciences; that is the *Light* which ſhews you *Sin* and *Evil*, and this the *Way*, *Chriſt Jeſus* the Light, he is the Way to the *Father*, and no man cometh to the *Father* but by him, *Joh.* 14. 6. Therefore as the *Light* appears *in you*, to ſhew you the *Evil* of your *doings*, take *heed* to the *Light*, and wait *in it*, that you may ſee *Condemnation* paſs upon *that* which hath led you into the *Evil* of the World, and that you may come to be *ſenſible* of *a guide* to your minds, to *guide* you *out* of the *Evil*; that ſo the **Croſs** of *Chriſt* may be *known* and *ſubmitted unto* by you; and that through the **Croſs**, *Righteouſneſs* may be learned and *obedience* brought forth unto the living God; For as you *wait* in the Light, ye will *ſee* what *that is*, that hath *oppreſſed* your Souls; and as you come to *own* that which appears *in you* to *croſs* your *own wills*, and wait in *it*, you will come to ſee *Death*, paſs upon that which hath kept your *Souls* in *Death*, and your *Souls* will be *refreſhed*, and your *deſires* which are real and ſimple *after God*, will be *ſtrengthened*; but you muſt *wait* in the *Light*, which makes all things manifeſt, *Eph.* 5. 13. and *it* will let you *ſee*, that your *way* to *Peace* is through the *Croſs*, and through the *Judgment*; and *Chriſt's* words you will witneſs to be true, who ſaid, *I come not to ſend ſend Peace on the Earth*; for as you come to wait in the

Light, ye will see the *Earth disturbed*, and the *Thunders* of the Lord ye will come to know, and the *Earthquakes*, and the *Famine*, and the *War*, and the *Pestilence*, and these are the *beginnings* of *sorrow*, *Mat.* 24. 7, 8. but all these things must come to pass, and blessed are they that are not *offended* in him; *Mat.* 11. 6. for the *Fire* and the *Sword* you must all *know*, and come *through*, before you come to *know* the *Peace* which is in the Lamb of God; for *by Fire* and *Sword* will the Lord *plead* with *all Flesh*, and what cannot stand there, must be consumed: But at *these things* be not *troubled*, but wait *in the Light*, which makes them *manifest*, and in *it* believe, and the *Power* of the Lord you shall *find* present with *you* (as in patience you wait upon him) to carry you through whatsoever he calls you unto. And this I declare unto you all, *The way is strait that leadeth to Life, and few there be that find it*: Mat. 7. 14. For except you stand in *that Power* which God hath *given you*, and in *it* deny your *selves*, and take up the *Cross*, ye cannot be *Christs Disciples*: Now your *Power* is *in* the *Light* which comes from Christ, who hath *enlightned you*; & waiting *in the Light*, with *it* you will come to *see* the *emptiness* of all the *Profession* that is in the world: And *you that* have followed the *Priests*, as you come to own *the Light*, and wait in *it*, with *it* you will *see* them to be the *Deceivers*; and to be *in* the steps of *those* that the true *Prophets*, *Christ Jesus*, and the Apostles *cryed* against; and you will *see* them to be *such* as commit the *horrible* and *filthy thing* in the Land, and so in the *steps* of those which the Lord sent *Jeremiah* to cry *against*; *Jer.* 5. 30, 31. and they are such as *Preach* for *hire*, and *Devine* for *money*, *Mic.* 3. 11. and *feed* with the *fat*, and *Cloath* with the *Wool*, and make *a prey* upon the *People*, *Ezek.* 34. 3, 8. and they *seek* for their *gain* from their *quarters*, *Isa.* 56. 11. and while you *put* into

their

their *mouths*, they cry *Peace* unto you; but *put not* into their *mouths*, & they will *prepare War* againſt you, *Mic.* 3.5. (for if you give them not *Tythes*, they will *ſue you* at the Law) & ſuch as were in *theſe* Practices, *Micah*, *Ezekiel*, and *Iſaiah* cryed againſt; & ſuch ſtand *praying* in the *Synagogues*, & have the *chiefeſt Places* in the *Aſſembles*, and *Greetings* in the *Markets*, and are called of men *Maſter*, and ſuch Chriſt cryed **WO** *againſt*, *Mat.* 23.6, 7. And they are ſuch as go in *Cain's* way (in envy) and run *greedily* after the *way* of *Balaam*, and ſuch *Peter* and *Jude* cryed **WO** againſt, 2 *Pet.* 2. 14, 15. *Jude* 11. they having hearts *exerciſed* with *covetous practices*, being *proud*, *boaſters*, *heady*, *high-minded*, lovers of *pleaſures* more than *lovers* of *God*, having *eyes* full of *adultery*, which cannot *ceaſe to ſin*; and for *Doctrin* they teach, that *their Hearers cannot be free from ſin in this Life*, and ſo *plead* to uphold the *Devil's Kingdom*, and through their ſubtilty beguile unſtable ſouls, *leading ſilly women captive*, *laden with ſins*, *and carried away with divers luſts*, *ever learning*, *but never able to come to the knowledge of the Truth*, 2 *Tim.* 3. 2, 4, 5, 6, 7. *and through covetouſneſs and feigned words*, *they make merchandize of the People*, *having a form of Godlineſs*, *but denying the Power thereof*, 2 *Pet.* 2. 3. and of ſuch the Apoſtle bad *beware*, and from them *turn away*. And you that have *left* the *Prieſts*, and are got in your own *wills* and carnal *imaginations* ſomewhat *nearer* the Saints practice, (imitating what they did, who were in the Life of what they profeſſed) as *you* come to *own* the *Light*, and wait in *it*, with *it* you will *ſee* that which you have *acted*, that it was but the *ſelf-ſeparation*, and that you took *it* from the *Letter*, and never received a Command from *God* for *it*, but what ye did, it was as ye imagined, to imitate thoſe who had a Command once from God for what they practiſed;

But they knew when *those things* which *stood* in the *figure* were to have an *end*, and to pass *away*; and they knew the *end* of *all things* to be at *hand*, and they grew into *him* who is the *fulness* of all things, *Eph.* 4. 13. but these things you never knew (who have been acting in your *own wills* and *imaginations*) for you never yet came to know the *Life* of *Truth*; and so that *Joy* and *Delight* which you had at any time in the *hight* of your *Profession*, it *withered*; and your *practises* in your Profession (which stood in the *beggarly Elements*, and *carnal Washings* and *Observations*, wherein some of you have been exercised) they have *waxen old* and *wearisom* unto you: These *things*, as you come to *Believe*, and wait *in the Light*, you will *see* to be true, and that yet you are *ignorant* of him, who hath established the Law of *Commandements*, contained in *Ordinances*; and you will *see* that you have been the *Theeves* and *Robbers*, who have been *climbing up* another *way* than by the **Door** *CHRIST JESUS*, and *you* will *see* in his *Light*, as you wait in *it*, that you must come to *loose* what you have *gathered* in your *own Wisdom* and *Imaginations*; and that your *Building* must *fall*, because it was not *builded* upon the *Rock*; and you will *see* how you have been *daubed* with *untempered Morter*; and that your *Labour* hath been *in vain*, because ye were not *builded* by the *Lord*; and that *your Wisdom* must be turned into *Foolishness*; and so to the *Beginning* you must all come, to the *Light* of Christ *in all your Consciences*, and to learn to wait in *it*, that a true and sure entrance into the way of God you may find, *that ye henceforth be no more tossed to and fro, and carried about with every wind of Doctrin, by the slight of men and cunning craftiness, whereby they lye in wait to deceive you*: but that you may now come to know the *Teachings* of *God*, and to be *subject* to his *Teachings*, and to *obey* his

Voice

Voice, and to *know* it from the *voice of Strangers*, and no more to follow *Strangers*, but to return unto the Lord with *all your Hearts*, and to ſubmit your ſelves unto him *in all humbleneſs* and *lowlineſs*, as the Light teacheth; and that you may all come to know your own *meaſures* and *abilities* which God hath given you; for he giveth to every one according to their abilities; and that you may all keep *down* to your *own meaſures*, and none of you to be *exalted* above his *meaſure*, but all there to wait, to ſee the *Wiſdom* of God revealed *in you*, that ſo you may *grow* in *Wiſdom*, and *Power*, and *Strength*, and *Might*, in the knowledge of God, who reneweth their ſtrength that wait upon him.

So *here* is your *Power* and *Strength* to reſiſt *Temptations*; All to *wait* in the *Light* which comes from Chriſt, unto whom all Power is given; For in the Light you will ſee *Temptations* as they ariſe, and *waiting* in the *Light*, ye will *receive Power* from him, from whom the Light comes, to *withſtand* the *Temptations*, and to *overcome* the *Tempter*, as he overcame who is gone before, even Chriſt Jeſus the Word of God, who was before the World was, who overcame the World; he is the ſame that ever he was, he changeth not; and they that believe in him, and wait in his Light, they receive Power to overcome the World, and them he redeems out of the World; and they are not *conformable* to the *Faſhions*, and *Cuſtoms*, and *Wayes* of the World; but they are *transformed* by the *renewing of their minds*, and their *minds* and *affections* are ſet upon *Heavenly things*, ſo as you *wait* in the *Light*, you will ſee the *worlds Words*, and *Faſhions*, and *Wayes*, all to be *burdenſom* to the ſeed of God; and if you love the *Light* you will know and find that Power preſent, by which you will be made able and willing to caſt off every *weight* and *burden* as they are ſeen with the

Light;

Light; and giving up in *obedience* to the *Light*, keeping in the *Cross*, you will find *peace* in your *measures*; and you will see the Lord *present* to *water* and *refresh* that of himself *in you*, and to *cut off* and *purge out* whatsoever *oppresseth* and *hinders* the growth of his *own Plant* in you; and so you will become *fruitful* in your *places* and *measures* unto the Lord, and he will take delight *in you*, and *feed you* with food convenient according to your *growth* and *necessities*; and he will *be your God*, and you shall be *his People* and Sheep of his Pasture; and you shall grow into the *Covenant*; and he will take away you *stony hearts* and give you *new hearts*, and write his *Law* therein, and you shall know *his Teachings*, *Heb.* 8. 10, 11, 12. and he will be *merciful* unto you, and *forgive* all your *iniquities*, and you shall know the *Blood* of the *Covenant* which shall *cleanse* you from *all sin*, 1 *Joh.* 1. 7. and you shall know the *Truth* and he shall make you *free*, *Joh.* 8. 32, 36. and he will *reveal* the *Father* unto you, and you shall be no more *barren* nor *unfruitful*, but the *Wilderness* shall become a *fruitful Place*, and the *barren Land* a *fruitful Field*, and the *parched ground* shall become a place of *pleasant Springs*, *Isa.* 35. and the *Lord God* and the *Lamb* will take delight in your *Feasts*, and make their *abode* with you: These things will the Lord in his time *accomplish*, and ye shall *know* them, and be *witnessed* of them, if you will indeed hearken unto *his Voice* and obey *it*, and keep his *Covenant*, and *return* unto him with *all your Hearts*, and *submit* your selves to the *Light* of his Son *in all your Consciences*, and then you shall be *hid* in the *Day* of the *fierce Wrath* of the Almighty, which he is bringing upon the *heads* of the *ungodly*; for although he hath long *forborn* them, yet the cry of his Elect is not forgotten, *Luke* 18. 7. for with his *long sufferings* towards them, shall be turned

unto

unto their *everlasting contempt*; for even *now* is he arising to take *vengeance* upon the *Oppressors* of his righteous Seed; and woe unto *all* those that are found in the *Army* of the *Dragon*; for *he* shall be taken with the *false Prophet*, and all *those* that have received the mark of the Beast, and they *all* shall be cast into the *Lake* that *burneth for ever*; this is the *second Death*, *Rev.* 20. 14, 15. and *this* is the *Portion* and *Reward* of all those that are found fighting against the Lamb; therefore you that are *warned* of the *destruction*, which is *speedily* to come upon those that have cast the Law of God behind their backs, and crucified the Son of God (and are yet fighting against his Kingdom) the Light in their Consciences condemns them eternally: Stay not, but come *out* from among them, lest partaking of *their sins*, ye also *partake* of their *plagues*, *Rev.* 18. 4. which are their due, and now to be brought upon them; take heed that you *delay* not, for the *Judgement* hasteth greatly; but if you refuse to *hearken* unto the *Counsel* of the Lord, and *resolve* to *go on* in your *own wills* and *imaginations*, and *reject* the *Light* of his Son *in your Consciences*, which he hath given you to *lead you* out of your *own wills* and *imaginations*, and to give your *strength* unto *Strangers*; then will those *desires* which are yet *in you* towards the living God soon *dye*; and you will grow more *dark*, and wax *stronger* in your *imaginations*, and you will become *enemies* even to the very *appearance* of *Truth*; and your *hearts* will become *hard*, and you will be found *guilty* of the *blood* of the Son of God; and you will wax *worse* and *worse*, 2 *Tim.* 3. 13. and so you will grow *fit* for the *Plagues* and *Judgements* of the righteous God; and the blood of his Son will cry for vengeance against you (as *Abels* did against *Cain*, Gen. 4. 10.) and the Lord will *hear* the *cry* thereof, and will pour forth his *Judgements*

upon you; and then shall the Light *in all your Consciences* arise and witness to the *Judgements* of God that they are *just*; and it shall let you see that you were *warned* of your *destruction* often times by it, and that you had a time given you to repent in, *Rev.* 2.21. and then you shall be made to *confess* that your *destruction* is of your *selves*.

So in love to your souls I have written this, in which your *present condition* (which is *miserable*) is plainly *declared* unto you, and the *way* to come out of it by Christ Jesus the Light; and the *Priests* (who have long *deceived* many of you) are here laid *open* in plainness; and *such* as act in their own *imaginations* (by imitating those who dwelt in the Life of what they professed) also, what *you* have *gathered* and *gained* all this time; you have been making *a Profession* of God (is here declared) and the *end* thereof, and *what* you shall *attain* unto if you will *diligently* hearken unto the *Voice of God*, and *obey* the *Light* of his Son *in all your Consciences*; and *where* your *Power* is to *obey*, is here shewed unto you: So here is *Life* and *Death* set before you, *Deut.* 30. 19. now if you yet refuse to *hear*, you shall not be able to plead *ignorance* in the day when God calls you to an account, for I have *cleared* my Conscience unto you in the sight of God, and am *clear* of your *Blood*, *Ezek.* 33. 9. and am witnessed by the *Light* of Christ *in all* your Consciences, which *Light* is your *Teacher* if you *love* it, but your *condemnation* eternally if you *hate* and *reject* it. Therefore whilst you have *time* prize it, and despise not the *day* of your *visitation*; but to day if you will *hear* the *Voice* of the *Son* of *God*, come down to the *Light* in all your *Consciences* (which reproves you for sin, and shews you the loss that ye are yet in) and *wait* in *it*, and *harden* not your hearts, nor *despise* the *long sufferings* of God, neither *linger* through

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ſloathfulneſs any longer, leſt he give you *up* wholly to your own *wills* and *vile affections* and *luſts*, *Pſal.* 81. 11, 12. which lead you into *wickedneſs* and *perverſeneſs*, and ſo God *overtake* you there, and bring his *Judgements* upon you, and you *periſh* with the *wicked* in your *ſtubbornneſs* and *Rebellion*. So *hear*, *fear*, and do no more *preſumptuouſly*.

From me, who am a ſufferer for the innocent Seeds ſake, who labours and waits in the power of the living God, for its deliverance out of Bondage and Captivity.

G. F.

Unto you the Officers and Soldiers of the Armies, in England, Scotland, *and* Ireland.

REmember, how at the *beginning* of the *late Wars* in theſe Nations, that many of you were of the *loweſt* of the *People*, according to the account of men; and you were *poor* and *contemptible* in the eyes of *your Enemies*, who *diſdained* and *ſcorned* you, and thought ſoon to have made a *prey* upon you: But I bear you *Record*, that then many of you had *a zeal* for *God*, and againſt his *Enemies*; and according to your knowledge ſome of you acted *faithfully* for a time; and then ſome of you had a *deſire* to grow in the knowledge of *God*, and to act for him; and ſome of you were come ſo far as to ſee the *Prieſts* to be *Enemies* to the *Truth*, and ſuch as *deceived* the People; and your *Zeal* waxed hot againſt *them* and their *Idolatry*, ſo that you *robbed* them of their *abominable Attire* which they had cauſed the de-

deceived People to provide them (to wear in the time of their *Idolatrous Worship*) and some of you did help to break down their *Images* and *Altars* which were in the *high places* where they worshipped: And *thus far* you did that which was *right* in the sight of God; and you saw that the *Priests* laid *heavy burdens* upon the People, *Mat.* 2. 3, 4. and *oppressed* them greatly, in forcing them by an *unjust Law* to give them the *tenth* of their *Labours*, and you saw *several Laws* which were made and upheld by the wills of (*Tyrants* in these Nations) to be contrary to the Law of God: And then you *Promised* and *Vowed* unto God, if he would *deliver* your *Enemies* (which then were many and great) into your *hands*, that then you would take *off* that great *Oppression*, which by unjust *Laws* were *laid* and *continued* upon the People; and that those *Laws* concerning *Oppression* and *constraining* men to Worship contrary to their Consciences, should be *regulated* or *disannulled*, and made of *none effect*; and that all men should have their *Liberty* to Worship according to what they knew; and that *none* should *Tyrannize* over the Consciences of their Brethren, to *compel* them otherwise; but that all should have their *Freedom* and *Liberty* therein: These things you Promised and Engaged to do; and you caused many People to Engage to be *True* unto you, and to *stand firm* with you, that so you might *recover* their *Liberties* and *outward Rights*, and bring them out of *Bondage* in which they were (then) held *Captives* by their *Enemies*; and upon *this Account* the People *furnished* you with *Money* and *Weapons*, to War against their *Oppressors*; and you *cried* then unto the Lord in your *Distresses*, and he was pleased to *hear you*, and *he smote* your *Enemies* with *Terror* and *Fear*, and *overthrew* all their *wicked devices*, and *frustrated* all their *designs*, and *brought to naught* all their

their *mischievous plottings* against you; neither suffered he them to *stand* in the day of *Battel* before you (because they trusted in their own strength) but he *gave them* into your hands for a *Prey*, and whom *ye* would *ye* slew, and whom *ye* would *ye* preserved *alive*; and you spoiled them, and they became *Servants* and *Bond-men* unto you, and you ruled over them as it is at this day: Thus God *by his own Power* delivered *them* into your *hands*, and *preserved* you in the day of *Battel*, and was seen *mightily* amongst you, and wonderfully *delivered* you out of their *hands*, and gave you *outward rest* and *ease* from your *outward Enemies*; and *your Name* became a **Terror** and an **Astonishment** unto the *Nations* about, when they heard of *those Acts*, which God had wrought by you. But *now* the *love* of the Lord unto *you*, and the *day* of *your Distress* by you is *forgotten*; and your **Vows** and **Promises** which you *then* made unto *God* and *Man*, are *neglected* and *slighted* by you; for as *great* or *greater* **Oppression** and **Burdens** yet *remain* upon the People, as were then, and *now* many of *you* are possessed of your *Enemies Houses*, and *Lands*, and *Goods*, and some of you are waxen *rich* through the *spoil* of your *Enemies*, and the *greatness* of your *Pay*, and some *by doing Violence*; and so through *your Riches* and *abundance*, many of you are grown *high-minded* and *proud*, and many of you through *idleness* and *fulness* of the *Creature* are grown exceeding *wanton* and *lustful*, and now run on in the common *pollutions* of the world, and some of you are grown exceeding *covetous*, and are become *grinders of the faces of the Poor*, *Isa.* 3. 15. and *defrauders* one of another; and many of you now are *seeking* and *contriving* (in your own Wisdom) how to grow *greater*, and to *excel* others in earthly *Riches* and *Honour*; and to establish your selves there by the strength of the arm of flesh; and some of you are

boasting

boasting of you *strength*, and *valour*, and *stoutness*, *Jer.* 9. 23, 24. and are oftentimes telling how you *killed*, and *wounded*, and *took*, and *destroyed* your *Enemies*; and this is *oft* done by you, when you are *devouring* the Creation upon your *ungodly lusts*, and when you are *gaming* and *spending* away your precious time in *vanity*; and here you remember not how *God* by his *own Power* delivered them into your hands, neither give you him the *Glory*; but ascribe it to your *own strength* and *wisdom*, and *boast* in the *Creature*, and so forget the *Creator*; and so that *simplicity* and *tenderness* that was once in some of you, is *destroyed* and *murdered* by the *lusts* of the *flesh*, which are highly exalted *in you*; and that Zeal (that was once in some of you *for God*, and against *his Enemies*, and those *unjust Laws* which by them were made and upheld) is now *lost*, and your ears are not *open* unto the *cry* of the *Oppressed*, whom once you *promised* to set *free* from their *Oppressions*; but now some of you are become *upholders* of, and *pleaders* for those *Laws* and *Customs* which formerly you *cryed against*, and *strengthners* and *upholders* of such as *oppress* tender Consciences, though once you *pretended* that you fought for the **Liberty of Conscience**, and now by those *unjust Laws* (which you saw to be contrary to the Law of God) do many *suffer* in these Nations, some *Imprisonment*, and some the *spoyling of their Goods*, some because they cannot *pay the Priests Tythes*, for if they should, they must deny the *unchangeable Priest*, which took not *Tythes*, but abolished the *first Priesthood*, and *disannulled* the *Commandement* that gave Tythes unto them that were of the *first Priesthood*, which was a *figure* of *him* that was to come; but now is *he* come who is the *substance* and *sum* of all *Types* and *Figures*, even the everlasting *High-Priest* which changeth not; so the *first Priesthood* is changed, and the *Law* is changed also

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Heb.7.12. Therefore they that witneſs the *unchangeable Prieſt*, they deny the *changeable Prieſts*, and for Conſcience ſake cannot uphold them; and ſome ſuffer *Impriſonment* for *Declaring* and *Publiſhing* the *everlaſting Truth* (as they are moved of the Lord) in the *Markets*, & *Aſſemblies*, and *Congregations* of the People, and ſome of late time have been *Stock'd* and *Whipp'd*, and ſome *wounded* and *deſpitefully uſed* for the ſame; and ſome, when they have been peaceably *met* together (in the fear of the Lord to wait upon him) in their *own houſes*, or upon their *own ground*, or ſome of their *Brethrens*, not being *troubleſome* outwardly to any man, they have been *then* and *there abuſed*, & ſome have been *violently* haled away to the *Magiſtrates*, who without ſhewing them *any Law* which they had *tranſgreſſed*, hath *forth with* ſent them to *Priſon*, and ſome have been *ſtoned*, and *kicked*, and *buffeted*, and *ſpitted upon*, and *mocked*; and ſome have had their *doors* and *windows broken*, and they ſcarce permitted to *abide* in their *own houſes*: And theſe things have been acted, ſome of them *by the Prieſts*, and ſome *by the Rulers* and *Souldiers*, and *rude multtude*, who are ſtrengthned in ſuch actions, and ſuffered ſo to act by the *other*; and ſome of the *ſervants* and *choſen ones* of the Lord have lately been caſt ſome *into Priſons*, & *holes*, and *dungeons*, and there have lain until the *outward man* hath *periſhed*; and many of the *Children* of the *moſt high God*, are yet in *Priſons* in this *Nation*, for witneſſing forth the pure Truth of God, and not for the *breach of* any *juſt Law*: neither could our *Perſecutors*, when we have been brought before them, ſhew *any Law* which we had *tranſgreſſed*; (when ſome of us have demanded this of them, that if they had any Law againſt what we had acted, that they ſhould read it to us) not withſtanding this they have ſent us to *Priſon* again, and there cauſed us to be *kept*: and ſome

of late time, as they have been going *peaceably* to *visit* and *relieve* the *servants* of the *Lord* who are *imprisoned* in this Nation, they have not been *permitted*, but have been *stopped* by the way; and some of them have had their *money* taken from them, and then forthwith they have been sent to *Prison*, and there are kept; and some have been *Fined* and *Imprisoned*, for *entertaining* or *lodging* of the *Servants* and *Children* of the *Lord*, who have come *peaceably* and for *peace* to their houses; and some lately hath been *presented*, and *money* hath been *demanded* of them, because for *Conscience sake* they could not go to the *Steeple-houses*, to hear the *hireling Priests* and *Deceivers* on the *first dayes* of the weeks.

Now *consider* these *Practices*, how contrary they are to the Vows and Engagements which you have *made* and *taken*, and contrary to the *Liberty* which *once* you pretended unto: I have not written these *things* unto you because I am *a sufferer*; for I neither look *for help* or expect *deliverance* from *you*; neither are my *sufferings wearisome* or *grievous* unto me (because I know I suffer in innocency) neither do I look for *any help*; or have I *any helps* in the Earth; but *these things* was I moved *to write* unto you that you may *consider* how you have *neglected* and *slighted* that which you *Promised* to do, when you were *in your distresse* and *trouble*, if God *delivered* you out of them (who now hath delivered you) and that you may *see* how you have rewarded *evil* for the *good* that the Lord hath done for *you*; and how you have not onely *lyed* unto *Man*, but unto *God*.

So come *down* to the *Light* of *Christ in all your Consciences* (unto which *Light* all the Powers of the Earth must bow) and with it *search* your *hearts*, and *try* your *ways*, and it will *shew* you your *back-slidings* and the *evil* of your *doings*; and repent *speedily*, and do your *first works*, and return to your *first Integrity*, and do

violence

violence to no man, neither *accuse* any *falsly*; and be *content* with your *Wages*, and submit your selves unto the *true Light*, which *lighteth every man that cometh into the World*, that with *the Light* you may see the *violent* and *false Accuser* **judged** and **cast out** of *you*; that so with the Light which makes manifest your present estate, you may be brought out of the *Fall*, and out of the *Losse* which you are yet in: But if you *refuse* to return unto the Lord (who hath so marvelously delivered you out of the hands of your Enemies) & to *pay* your **Vows** to him: Verily **the living God** will **arise** and set **free** the **oppressed**, and *destroy* their **oppressors**, by his *own Power* and *outstretched Arm*, and not *by you*, neither shall you have the *honour* of it; and he will **cast you off**, and by his *own Power* will he **bring you down**, and **destroy you**, and **root you out**. Remember how he *lately* by his *Mighty Power* brought *down* and *destroyed* those that *Rebelled* against him; and even *as he cast* **out** them because they **oppressed** his *Righteous Seed*, so also will he **cast out you** (if you *repent not speedily*) because you have not *wholly* followed *his Counsel*, to *destroy*, and *break down*, and *root out* whatsoever did **oppresse his People**; but *now* he hath given you *deliverance*, and *ease* from your Enemies, you have *forgotten* the day of your *Calamity* (wherein you cryed unto the Lord for help) in which day you were *oppressed* by your Enemies also; and now ye are set down in *ease* and *fulness*, and regard not the *cry* of the *oppressed*, but you **your** selves are become **oppressors** also; so what you did *ask* of God in the time of *your trouble* shall not be *remembred* or *mentioned* unto you, because you *continued* not *faithful unto the end*; but in your *back-slidings* and *unrighteousness* (wherein you have delighted) you shall *perish*, and you shall *receive* your *reward* with the *unrighteous*. And so remember you are *warned* of the *destruction* that

is to come upon *back-sliders* and *ungodly men*; if you perish your blood be upon your heads, I am clear of it, having cleared my Conscience unto you; and verily my desire is (God is my witness) that you might return unto the Lord with *your hearts*, and break off from *your iniquities* by true **Repentance**, that so he might *heal* your *back-slidings*, and that you might come to know the Salvation of your Souls; now your Power to act righteously is in the Light which comes from Christ (who is the Wisdom, and Power, and Righteousness of God) unto whom all Power is given, and he hath given unto every one of you a measure of his Light, which if you love, and believe, and wait in it, as it arises in you, that is your *Teacher* to teach you the Truth, and to guide you to God, who is Light, and if you walk in the *Light*, then shall you have fellowship with the *Children of Light*; but if you *hate* and *reject* the Light which shews *you Sin* and *Evil*, that is your *Condemnation* from God, *John* 3.19. and from the Saints in Light Eternally.

This from *the motion of the Lord* in me, who for several years was amongst you and had a great zeal (as some of you once had) against *Tyrants* and *unjust Laws*, by which the people *were* & *are greatly oppressed*; and in that time I suffered much hardship (as to the outward man) and was oft in *jeopardy* of my *life*, as many of you have been: which I was willing *then* to *endure* and to *pass through*, for the suppressing of *Tyrants* and *unjust Laws*, which by them were made and upheld: *But the Lord hath called me out from* among you, *& hath made me* a Souldier *in the* Army *of the* Lamb, *who shall* overcome *all his* Enemies; *although for a time he suffer like a* Lamb, *yet he will* arise *like a* Lyon *upon his Enemies at* unawares, *and he will* tear, *&* tread down, *and* consume, *and* destroy them, *and none shall be able* to deliver ou

his hand. *I am now a sufferer also for the everlasting Truth, and not for the breach of any known Law; and thus the Rulers in this Nation (who persecute the Innocent) reward me* evil *for* good: *but in the Power of the living God, I stand* a witness *against* all Persecutors *and* Tyrants, *who seek to make* a prey *upon the* lives *of the* Righteous, *by which Power I am* preserved *out of their hands, and kept above all sufferings (and time, and place) which they are permitted to* inflict *upon me for* a time *for the* tryal *of my faith; but* my cause *is the* Lords, *and he will* plead *and* revenge *it.* Remember from whence you are fallen.

G. F.

A Strong and terrible Alarm sounded out of the holy Mountain against the Inhabitants of the Earth, &c.

WOe, woe, *unto you* Rulers, Priests *and* People, *who live without the fear of God, and do hide your* abominations *in* hypocrisie *and* dissimulations; *you are got into several* Sects *and* Opinions, *and there some of you have long made a* Profession *of God with your* tongues *and* lips, *but your* hearts *are removed far from* him, *so that your* Profession *stinks in the Nostrils of the* Almighty; *and he* loaths *and* abhors *your* Preaching *and Praying; for you are* weighed, *and you are found too* light, *your* coverings *are too* narrow, *they will* no longer hide *you; for now you are* searched *with the* true Light, *which makes you* manifest, *and* rips *off your* coverings, *so that your* nakedness *appears, the* day *hath made you* manifest; *and now is the* Light *risen, and with it you are seen to be* out *of the Life of Truth; yea, you are found*

to be the greatest Enemies to the life that be upon the earth; for you Murther it in the particular, and you hate and persecute it wheresoever it is brought forth; yea, and in all its appearances you seek to suppress and murther it. Remember your fore-fathers cryed, Not this man but Barrabbas, and your cry and Practice is seen to be the same in nature now; for the Robber and Murderer is set free, and hath his Liberty in and among you; and in you and by you, is the Son of God cryed against and murdered; yea, ye are the betrayers and murderers of him, and his blood you are guilty of, and it cryeth for vengeance against you unto the Lord, who hath long forborn you; and because his Judgements were not speedily executed upon you, you have strengthned your selves in your wickedness and imaginations, and have provoked the Almighty to wrath; and have not considered that his long-suffering towards you was to have drawn you to Repentance; but the day of your Visitation you have despised, and have hated the Light of his Son in your Consciences, which hath often shewed you your Evil Deeds, and so have trampled the blood of the Covenant under your feet, and have done despight unto the Spirit of Grace, and hath chosen to follow the vain imaginations of your own hearts, and have contemned the Counsel of the Lord, and would not that he should reign over you; for which cause his Judgements linger not against you, but are ready to be poured forth upon your heads, even upon you, who have sold your selves to work abomination in the sight of the Lord, and are worshipping in the house of your Imagery, and have joyned, and are became one with the great Whore of Babylon, who hath made her self drunken with the blood of the Saints and Martyrs of Jesus; but now is she come in remembrance before the dreadful and terrible God, and now shall both she and her Lovers be Plagued and tormented together.

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deeds, and with the meaſure of the *Light* of his Son (**in you**) ſometimes hath he appeared in his mighty Power, whereby he hath ſmitten you for your ſins and evil deeds, and he by his Power hath broken you into tenderneſs, and brought you down into lowlineſs for a time, and then by his unreſiſtible Power thus working (**in you**) did beget a holy Seed, from whence pure deſires and breathings after God hath often aroſe (**in you**) which ſeed could not, nor cannot be ſatisfied without Gods living preſence; Now ye, not ſtanding in the Power which convinced you, and ſmote you, and broke you into tenderneſs, and brought you down, and then begot a holy Seed in you; from whence a pure unfeigned love to God hath oft ſprung (mark) you not minding the workings and movings of this Power in you, nor waiting in it for to receive counſel, you entered into reaſonings and thoughts, which the ſubtilty (which is the Devil) preſented in you; and ſo ye hearkned not to Gods voice (the power which had wrought ſo in you) but you entred into reaſonings with the ſubtilty (which abode not in the power) and this begot a queſtioning in you what that ſhould be, which had ſo appeared in you, and broken you into ſuch a tenderneſs, and had wrought ſuch a ſudden change in you, which you were not able to reſiſt; And ye going into the reaſonings in your minds; thus you turned from the pure Power of God, and then ſin (which ſeparateth from Gods preſence, which he by his Power worketh in you, had in meaſure ſmitten and brought down in you) aroſe again, and got the Dominion in you, and ſo you going thus from the Power wherein ye ſhould have waited to have been preſerved in the tenderneſs, ye ſoon loſt the tenderneſs and fear, which the Power had wrought in you; and then hardneſs of heart ſoon grew in you again, and then the Seed which

God

God had begotten in you (which cannot be ſatisfied without his preſence) that began to be ſorely oppreſſed in you, by the ſin (which ſeparates from Gods preſence) which got up more and more in you, through your turning from the Power which ye once felt manifeſted and working in you againſt ſin: And then a grievous weight or burden came upon the Righteous Seed in you; and then it began to groan and cry to God from under the burden and weight of iniquity that was upon it, and then the *Light* appeared more brighter in you again, (for the Seeds ſake which ſuffered in you) and ſhewed you that you were wrong; then the *Light* judged you for the wrong, and then trouble came upon you, and encreaſed in your minds; and then the Serpent, the Subtilty, the Devil (which abode not in the Truth) he appeared likewiſe in you, and begot a hurrying and a confuſed noiſe in your minds, and then preſented many things unto you, and ſtirred you up to do them, that ſo he might draw ye from hearkening unto the *Light* (wherein you ſhould have waited to have heard and known God's Voice and Counſel, and to have ſeen and heard what God had required at your hands) and thus the Subtilty, which is the Devil, who was a murderer from the beginning, and abode not in the Truth, ſought to draw you from the *Light* (which is the Truth) that ſo he might murder the Righteous Seed, which God had begotten in you, (unto which Seed the Promiſes are) Now your minds being drawn from the *Light*, which convinced you of ſin, you entred further into ſin, and then you could not find any power for to reſiſt ſin, becauſe you went from the Light which ſhewed you your ſin, wherein ye ſhould have waited to have received power againſt ſin, and then the Seed ſuffered in you, by the ſin which ye were entred into

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exceedingly; and trouble increaſed more and more in your minds, (this hath been the condition of ſome of you) and then the Subtilty drew you into reaſonings and conſultings what to do, that ſo the burden which you felt, and the trouble in your minds might be removed: So ye hearkning unto the Subtilty, he then preſented ſeveral things unto you to be done, ſome of which once were commanded by God to be done by them unto whom the Command came; and ſo the Subtilty perſwaded you, that you muſt do thoſe things likewiſe, before ye could have peace, and witneſs the burden and trouble removed, which ye felt; So he having drawn you out of the ſenſibleneſs and feeling of the *Light* and Power of God, your underſtandings became wholly darkned, as unto the Counſel of God, and then theſe things which the ſubtil enemy preſented, exceedingly pleaſed the affectionate part in you, and ſome of you he perſwaded to act ſuch things as God never commanded any to act; and ſo ye going from the *Light* (which never changeth) and hearkning unto the Subtilty (which leads into changeableneſs) here ye began to run into *Sects* and *Opinions*, and *Heaps*, and *Parties*, and *Diviſions*; yea, here is the ground and riſe, and beginning of all *Sects* and *Opinions* in the world, peoples going from the *Light* and *Power* of God, which leads into the Subſtance, and into oneneſs of mind, and hearkning unto the Subtilty, which leads but into the likewiſe of *Truth*, and into *ſelf-ſeparation* and *Diviſions*, and *changeableneſs* of mind; and when the *Serpent* had drawn you into ſeveral Opinions and Practices in your VVorſhip, then he fed you with knowledge, that ſo each of you might be able to plead and contend for your Opinions and Practices; and then he begot a ſtrong, hot, haſty will in you (which hath been called Zeal for God, whereby he drew you in-

into hot contentions one with another, and ſo by little and little he raiſed up a ſecret envy and prejudice in you, one againſt each other, till at length ſome of you brake forth into rage, and ſcorn, giving one another ſcornful Names.

And thus the Myſterie of Iniquity wrought in many of you, until the Seed grew weak in you, (as to your feeling) and became as a dead thing unto you, being thus ſtrangled in you, by your going from the Power, into thoſe things that the Power of God never moved, or drew you to act, (but the *Serpent*, which abode not in the Power) So then you were not ſenſible of ſuch a burden indeed, as ye were once ſenſible of, when the Seed which God had begotten in you, was more quick and lively, and then the Subtilty perſwaded you, that now you were right, becauſe you felt not ſuch a burden and trouble in your minds as you once did; and then a joy ſprung in you for a time, and then the Subtilty perſwaded you, that you were now entred into the VVork, and Service, and VVorſhip of *God*; and that he had given you ſome reward, becauſe you were not ſenſible of ſuch a burden, & trouble in your minds as ye were before you acted thoſe things in your VVorſhip; and thus the Subtility beguiled ſome of you: But this condition continued not long with you, for God's eternal VVitneſs (which ye had as it were ſlain, and made merry over it) that aroſe and appeared in you again, for the Seeds ſake, and diſturbed and broke that falſe peace, and joy, and perſwaſion, that you were got into, (through tranſgreſſing [*and going from*] that which is pure of God in you, and acting thoſe things in the Tranſgreſſion, which God never required at your hands) and then with God's witneſs, the *Light*, you ſaw your ſelves wrong again, and the *Light* judged you for your forwardneſs,

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and then you begun to loath thoſe Practices in your worſhip, which before you delighted in, and then ſomething you came to feel ſtirring in you again, which was not ſatisfied, but breathed, and groaned, and cryed unto the Lord; and then you were in a fine tender condition again; But then the Subtilty ſoon appeared in you again, and preſented ſome other new things unto you, and called thoſe which he had formerly led you into, old, empty, weak and beggerly things, and thus he wrought in the ſubtilty, to draw you from hearkning unto that which made manifeſt your Condition unto you; and thus he hath drawn ſome of you into moſt of the Sects and Opinions that be in the World, and through them, and thus in the ſubtilty hath he wrought in you to ſave his head, (or life) for he knew that if you had hearkned unto the truth of *God* as it appeared in you, and had obeyed it, that then *God's* Power would mightily have been made manifeſt in you; whereas the Seed immortal would have been raiſed up in you, which would have bruiſed his head.

So take notice how the Lord's love, the Light, hath followed you, and checked, and reproved you for your haſtineſs and forwardneſs, and hath ſhewed unto you the emptineſs and deadneſs of all the profeſſion and worſhip that ever you have run into.

And ſometimes when you have been brought into lowlineſs and tenderneſs; by the Power of the Lord which hath ſmitten you, then the Lord hath opened mighty things in you unto his Seed, which breathed and thirſted after his Righteouſneſs, and could not be ſatisfied without it, and then the Serpent hath wrought in you again in the ſubtilty, to lead you from that which opened, and from the pure, and ſo lead you up in the boaſting Nature, to hold forth thoſe things in the fleſhly Principle which the Lord opened unto his own

own Seed; and thus he hath kept you out of the Life and Power of Truth, and he hath filled ſome of you with ſtrange imagimations, and expectations concerning God and Chriſt, and his appearance without you; and ſo all along he hath ſtrove to keep you from minding Gods appearance within you, by drawing your minds into the viſible changeable things, and yet the Lord in love to his own Seed hath ſpared you; ſo mind the Lords long patience, and forbearance which hath been great towards you, for his Seeds ſake in you, which breathes and thirſts after his Righteouſneſs, and cannot be ſatisfied without his life and preſence.

And truly friends my love is exceeding tender and large towards you in whom there is ſuch a pure tender Seed ſtirring, and my deſire is (who have ſeen the emptineſs of all Profeſſion without the life) that you might come to witneſs the Seed ſatisfied in you (with the Pure Power, and Life, and Virtue of the Living God) which hath ſuffered long in you, and hath not been ſatisfied by reaſon of your diſobedience unto the Light.

Therefore in Tender Bowels of Love and Compaſſion unto you, I do freely declare unto you all, The New and Living way which hath been from the beginning, which is *CHRIST JESUS*, the true Light *which lighteth every one which cometh into the World*, whereby every one of you believing in the Light, may come to receive a particular ſatisfaction from Chriſt, from whence the Light doth come.

Friends, *The manifeſtation of the Spirit is given to every man to profit withall*, but you have tranſgreſſed and gone from the manifeſtation of Gods Spirit in your own particulars, and ſo it is impoſſible for you ever to profit in the things of God, or come to receive

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a particular ſatisfaction, until you come to own that, and believe in that, which you have tranſgreſſed and gone from, which was given you to profit withall, and to lead you into the ſubſtance, which giveth ſatisfaction.

Now the manifeſtation of the Spirit doth ſhew unto you your runings, and willings, and actings, and ſtrivings that ye have been in, whereby ye could never obtain ſatisfaction unto that in you which breathes to do the Will of God; now you muſt mind that which makes manifeſt theſe things unto you, and as you take notice of that (which is the Light) and wait in it, you will come to feel it drawing you into ſtilneſs, and coolneſs, and quietneſs of ſpirit; and then with the Light you will come to diſcern the ſubtilty, and the motions thereof, which have oft beguiled you, by drawing you from quietneſs and ſtilneſs, into the Airy imaginations, whereby he hath toſſed and unſetled your minds; and as you waite in that which doth make manifeſt, (which is the Light) and believe in it, you will come to feel ſomething ariſing in you, in Power to Judge and condemn the ſubtilty, as that ſtirs in you to draw you from waiting upon God, and then you will come to know and feel, the ſpirit of Judgement and burning, placed in you to purge you, and as you wait in the Judgement in patience and ſtilneſs, you will come to hear the ſtill voice that is ſpoken of in the Scriptures, ſaying, **This is the way** (and ſhewing it unto you) and when you ſee the way, as you wait in that which ſhewes it unto you, then you will come to hear the Command in Power, ſaying unto you, *walk in it*, and then you will come to know your Teacher which cannot be removed into a corner; and ſo here the path of the juſt ye will all come to know and witneſs in your ſelves, which is the ſhining Light

which ſhineth more and more, until the perfect day; for as you all wait in that which calls for ſtilneſs and ſilence, to the fleſh and the motions thereof, ye will come then to ſee more Light, and ſo ye will come to witneſs what *David* ſpoke to be true, who ſaid to God, *In thy Light ſhall we ſee Light*, and then the juſt (which hath been long oppreſſed and burthened in you) will begin to ſpring, and as you believe and wait in the Light, your minds being ſtaid in it, you will come to feel God's Living Power working and opperating in you, condemning and removing that in you, which hath oppreſſed and burthened the juſt, and ſo by God's pure Power, (as you wait and continue in it,) you will come to feel and witneſs the juſt holy Seed raiſed up in you, from under that which did oppreſs and burthen it; and here you will feel the captive come out of captivity by the Goſpel, which is the Power of God, and the Priſon door ſet open, and the Priſoners ſet at Liberty; And then as you wait in the Light you will come to feel God's pure Powerful Preſence, and Life and Virtue runing through you, which will refreſh the Seed, which is tender, and give ſatisfaction unto it; and ſo as you all wait low in the fear of God, watching in the Light, that nothing may get up in you to boaſt and glory which is not of God, you will then feel your love exceedingly encreaſed towards the *Pure Living Truth of God*, and your whole delight will be to walk in the Truth, in *Righteouſneſs* and *Holineſs*, (*without which no man ſhall ſee the Living God*) and as you all walk in the *Light* obeying it, you will come into the Pure Fellowſhip, and Communion and Unity of the Saints, and then you will feel the Life, which is the *Blood* of *Jeſus Chriſt* cleanſing you, purging and purifying you from all Sin: and ſo as every one of you abide in the Faith, feeling it, and ſtanding in the Power

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of God that will purifie your hearts, and give you victory over the World, and then you will come to receive a particular ſatisfaction from Chriſt the Power, which is the Author and ground of the Saints Faith, and you will feel God's Spirit, and Power, and Life as you dwell in it, drawing and leading you into whatſoever he requireth you to do; and as you all wait and are ſtill in that which doth diſcern the thoughts and the intents of your hearts, and makes them manifeſt unto you, you will clearly come to diſcern the Subtilty and the motions thereof, which would draw you to act ſuch things as the Lord doth not require you to act.

So all take heed to that *which diſcerns the thoughts and intents of your hearts*; for this is a meaſure of the Word of Life, which is quick and powerful, and as you all wait in it, you will feel it to be ſo: for you will feel it dividing the precious in you from the vile; and this is the *Ingrafted Word* which is able to ſave your Souls.

So this is not written to feed the carnal mind in any; but it is written for your ſakes, who are truely breathing and thirſting after God's Righteouſneſs, and cannot be ſatisfied without it; that ſo you may all come into the true Light wherewith you are enlightned, and that you with it may come to ſee how you have been toſſed and tumbled up and down by the Subtilty of the Serpent, in thoſe things which could never give you true peace nor ſatisfaction; and that now through believing in the Truth and Obedience of the Spirit, you may all come to witneſs a particular ſatisfaction, and that you may come to feel the pure Image of the Holy God reſtored in you, even his everlaſting Righteouſneſs, his Power, his Wiſdom, his Life and Glory raiſed up in you, to have Dominion,

and to rule over all the earth, and to subdue it; that so the pure God of *Life* and *Virtue* might be glorified in your mortal Bodies, and that you might all come to feel and witness an everlasting habitation of *Rest*, and *Peace* in him; who is worthy of all Honour, and Praise, and Thanksgiving, and Dominion for evermore, *Amen*.

Now some of you who have been antient Professors, will say to us, *If we should joyn to you, we must lay down all then that ever we have professed; and what, have we been Professors so many years, and yet have to begin all a-again? Have we known nothing of God all this time? this is hard.*

To this I answer, Friends, if you come to joyn to the *Truth*, you must then lay down, and leave, and forsake all that, which you have held up and practised in your own wills, which you were never led or required to hold up or practice by the *Spirit of Truth*; but I do know and own, that there was a pure living Principle of God, oft stirring in you, in your Professions; by which Principle of God, you oft saw that you were wrong, and that you did that which was not *well-pleasing* the sight of God in your Profession; for that *Principle of God* in you, the *Light*, judged and condemned you for many of your actions which you acted; and sometimes the *Lord's Witness* brought you into a tender low condition; and then opened things unto the *Seed* in you, but you not taking heed to the *Light*, to be the guide and stay of your minds, you continued not long in that condition, but you consulted with the Subtilty (which drew you from *God's Witness*) what you should do, and so waited not in that, which brought you into tenderness to receive *God's Counsel* in that; but you took *Counsel* of the *Serpent*, and your own *Hearts*, and so ran into things which God never required at your hands,

hands, and therefore God had no *regard* unto your *Worſhip*, becauſe it was not *in the Spirit*, and *in the Truth*, you not being guided therein by *the Spirit of Truth*; So unto that which was in *the Beginning* you muſt all *come*, which is Chriſt *the true Light*, who hath *enlightned you*; and you muſt learn of *Him*, who is *the Light of Life*, *the VVord*, and *the Power*, by which all things were *made*, and are *upheld*, and you muſt be *ſubject* unto the meaſure of *Him* in *you*; and this his *Meaſure*, if you ſubmit to *it*, that will bring you to ceaſe from your *own wills* and *works*, and to wait in *ſilence* and *patience*, to ſee and feel Chriſt *the Power of God*, to work all your *works in you*, and *for you*; and if you own *the Light*, that will plainly ſhew unto you how God formerly *appeared* unto you, and how you went from his *appearance*; ſo *the Light* will own that which God opened unto you at any *time*, but it will deny and condemn your *own imaginations*, which you mixed with that which God *opened* unto you; and ſo unto *this Witneſs* of the *Lord* you muſt *all come*, and *believe*, and wait in that, which will ſeparate the *precious* from the *vile*, before that can be ſatisfied in you which *breaths* after God.

So my tender *love* and *compaſſion* is unto that in you which is not yet *ſatisfied*, but doth truly *hunger* and *thirſt* after the *Life* and *Power of Truth*; and my *Soul* doth *travel* for freedom and ſatisfaction of *that Seed*, and I *ſuffer* with *it*, and bear many things for *its ſake*, for I have true *Unity* and *Fellowſhip* with that in you, and I know *it*, and am known of *it*; but I cannot have *Unity* with many of your *Practices*, which ye have been *in*, becauſe they have cauſed the *Seed* in you, (with which I have *Unity*) exceedingly to *ſuffer*; you not being guided and led into them by the *Spirit of Truth*; and ſo againſt all ſuch *Practices* I do bear wit-

neſs in the *Spirit of Meekneſs*, and I labour in the *Spirit of Love*, to turn Peoples minds unto the manifeſtation of the *Spirit of Truth*, which is given to every man wherewith to *profit*.

So all People, feel that, and mind that, and hearken unto that which oft riſeth in your hearts, againſt *Luſt*, againſt *Covetouſneſs*, againſt *Pride*, againſt *vain* and *needleſs words* and *thoughts*, and againſt *all evil* in its appearance; and as you all mind this Principle which moves and ſtirs in you, againſt *all evil*, you will feel it divide your *good words* from your *bad words*, and *good thoughts* from *bad thoughts*, and *good deeds* from *bad deeds*; and that which divides betwixt theſe, and ſhews you the difference of them, this is the *Word* which *Moſes* and *Paul* wrote of, *which is nigh in the mouth, and in the heart*; Yea, this is the *Word of Reconciliation*, which reconciles to God; this is the *ingrafted Word*, which is able to ſave the Soul.

Now you being turned to *this Word*, even to that *which diſcerns the thoughts and intents of your hearts*, as ye wait in this, let the *Subtilty* appear never ſo ſubtilly to draw your hearts after any thing, or into any *Practice*, which the Lord requireth not of you, then *this Word*, which is *the Power*, it will make it manifeſt unto you, and it will ſtop you from entring into any ſuch *Practices*, if you wilfully reſiſt it not; and *believing* and *waiting* in *this Word*, it will not ſuffer you to ſpeak any haſty *unſavoury words*, or *word*, and then ye will come to be truly ſenſible of a *bridle* to the *tongue*, without which all *Religion* is *vain*; and *this Word*, ye taking it to be your *guide*, it will bring you into ſavoury *ſound words*, ſeaſoned with the *Grace of God*; and ſo as your *words*, and *actions*, and *lives*, come to be ordered by *this Word* (Chriſt the *Power of God*) they will reach unto the *Witneſs of God* in every one where ye come; and if ye will

will hear *this Word*, and regard *it*, and not reſiſt *it*, it will work *true Faith* in you, by which you will feel your hearts purified from *ſin*, and ye will feel it giving you *Victory* over the World, *within* and *without*; and if ye keep in *this Faith*, ye will not make haſte, for ye will feel the *Eternal Light* (which is the Life of the *Word*) calling and drawing you out of the *haſty nature*, into *ſoberneſs*, *ſtilneſs*, and *quietneſs*, and *meekneſs* of *Spirit*, and ſo ye will feel your ſtrength renewed in the Lord, as ye all wait upon him in his *Light*; and all believing in the *Light*, ye will not come into *condemnation*; and as ye all wait in that which *diſcerns* and *reveals* the thoughts and the *intents* of your *hearts* (which is the *Word of Power*) this alſo will divide between your *good thoughts* and your *bad thoughts*, and the *good motions* and the *bad motions*, which you will ſee ſtirring in your *minds*; and if you hold faſt the *Word of Truth*, it will preſerve and keep you out of the *bad thoughts* and *motions*, and it will joyn you unto the *good*, and ye will come to feel the *operation* of the *Spirit*, and *Life*, and *Power* of God in you, to ſhake, and overturn, and work out that ground (which hath been in you) from whence the *bad words*, and *bad thoughts*, and *bad motions* have aroſe, which have burdened the oppreſſed and *tender Seed* in you, which you never could witneſs *ſatisfied* with all that ever you have performed; but as ye all *believe*, and wait in this *unchangable meaſure* of God, you will come to feel the *burden* taken off the *Seed*; and ye will come to feel and witneſs more true *durable peace* and *ſatisfaction* in one hours waiting upon God, than ever you felt and witneſſed in all the words that ever you have heard from any man or woman in all your lives, or in all your Practices, that ever you have practiſed (before you were brought to wait upon God in *his Gifts*, which he

hath given you to profit withal) although in those things which we have *practised*, I know ye have had a great joy appearing in you for a *time*, but it was not *durable* nor *lasting*; for when God's *true* and *faithful Witness*, (the *Light*) appeared and shewed you how that God never *required* those things at your *hands*, which you had practised, then your *joy* and *peace* withered and came to an *end*, which you appeared sometime to have in those *Practices*; and if at any time ye came to feel some little *peace*, and *joy*, and *refreshment*, through what God opened to the *Seed* in you, when by his *Power* ye were brought into some *tenderness*, ye soon lost this also, by going from that which brought you into the *tenderness*; But as you all come into the *Obedience* of the *Spirit*, and abide in it, this will bring you into the *seasoned Life*, and then ye will come to *feel* and *witness* pure *peace*, and *joy*, and *refreshment*, and *satisfaction*, which will *last* and *abide* for ever with you, if ye *abide* in the *Spirit*; and then ye will be made willing to lay down and deny all that which ye have been *acting*, which ye never were led and guided to *act* by God's *Pure Holy Spirit*; and to deny all such also, as would draw you to *act* that which God requireth not at your hands.

So take heed of such as *daub* with *untempered morter*, and *heal deceitfully*, who will *speak peace*, when there is no *true peace*, (but the *pure Witness* of God *condemns*) for such, with *good words* and *fair speeches*, *deceive the hearts of the simple*, keeping them *ever learning*, but *never able to come to the knowledge of the Truth*; and these *through covetousness and feigned words*, *make merchandize of poor People*, for they have a *Form of Godliness*, but they deny and resist *the Power*, and therefore *from such turn away*.

And all mind that, and feel that, and be subject unto

to that, which for ſin condemns *ſin in the fleſh*, and then you will feel the *Spirit* of *Judgement*, and *Burning*, and *Righteouſneſs*, through which the *Seed* is *redeemed*, which *Seed* is *Heir* of the *Kingdom* of God; So all wait in the *meek*, *lowly*, *quiet Spirit*, that ye may come to witneſs this *Holy Seed*, which delights to do the *Will of God*, (by the power and *Life of God*) raiſed up in you, ſatisfied, and brought forth out of captivity.

And look not out, nor ſtrive after great and high things beyond *your meaſures* (for that *puffs up*, and leads into *confuſion* and *dark imaginations*) but all wait and be ſtill in the meaſure of *God's Light* manifeſted in you, that ſo you may come to feel him revealing his *ſecrets* and *myſteries* unto the *Babes*, which cannot live or be ſatisfied without him.

God is making known that, and ſtirring that in the hearts of People (throughout the World) which doth and ſhall confound and overturn all the *Wiſdom* of this *World*, and the ſubtilty of the *Serpent* (from whence all the *Worlds Wiſdom* aroſe) and therefore the hand of the Lord will be *terrible* and *heavy* upon the *diſobedient*, who *diſobey* and *tranſgreſs* that which he hath put into their *Hearts*, (whereby he is opening a *mighty underſtanding* in the People) But the *everlaſting Bleſſing*, and *Peace*, and *Joy*, and *Glory* of the Lord over all ſhall ariſe, and reſt upon all thoſe that joyn to, and believe in, and obey that Word which is nigh, in the mouth, and in the heart.

By a Labourer in the Power of Truth (which doth make free) for the Deliverance and Freedom of the Righteous Seed.

George Fox, *the younger.*

An

An Exhortation to Families, who have desires to serve the Lord God in their several places, that they may all learn in the Light of Christ Jesus, the Wisdom and Power of God, who is the true Teacher.

O Ye Fathers and Mothers, stand in the pure fear of the Lord, and wait in his *Light*, that ye may receive his *living Wisdom*, and live in *it*, that so ye may be ordered by it, and with it order all things to God's glory, and bring up your *Children* in the fear of the Lord, watching over them in the seasoned savoury *Life of God*, not suffering them to live in *wildness*, nor *idleness*, nor *vain talking* (unreproved;) but in the *sober*, *meek Spirit*, and in the Authority of *God's Lamb*, reprove them, and that will reach the Witness of God in them, and correct them in the Fear, and Wisdom, and Freedom of God, in the Patience; and follow not their foolish wills, neither correct them in your own wills, nor in *hastiness*, *rashness*, or *passion*; for if ye do, then that will use the Rod, which is to be beaten with the Rod of God, and that will make your Children more stubborn and wicked, and this will offend God; but stand ye in God's Counsel, and discourage nothing in your Children, but evil, and let them have that which is *meet*, *just*, and *reasonable*, and no more, that none of God's Creatures be wasted; and be ye patterns and good examples (in all holiness, gravity and uprightness) unto them, and let them have sufficient liberty to go to *godly Meetings*, and rather stir them up and encourage them to go to such, than hinder or discourage them; and keep your minds out of them unto the Lord, and let your love to them be in the Lord, that so ye may feel his Blessing coming upon you and them.

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And all ye Children, who have Parents, honour (and be obedient unto) them, in the Lord, and mind the Light of Christ (in you) and that will not suffer ye to be *wild*, nor *wilful*, *stubborn*, nor *vain*, but it will check and reprove ye for all evil, and if ye will own its reproof, and believe and wait in it, it will lead ye out of all evil, and it will bring ye into *soberneſs* and *meekneſs*, *tenderneſs* and *innocency*, and preſerve ye in it, and it will bring ye to know and remember your Creator in the dayes of your youth, and it will reveal God's Power and Wiſdom in ye, whereby ye will be kept in true order: So ſuffer not your minds to follow vanity, neither walk in ſtubbornneſs towards your Parents, (nor others;) I warn ye in God's fear, leſt he ſhorten your dayes, and cut ye off by his righteous Judgements; but mind his fear, and wait therein, that ye may feel his Grace, and be taught by it, and be obedient unto it, and then ye will feel the Mercy and Bleſſing of the Lord.

And all ye that are Maſters and Dames, wait in the true Light, that ye may feel Chriſt the Power and Wiſdom of God, to be *your Maſter*, that ſo ye may rule in your Places, in his Fear and Wiſdom; and lay no more upon your *Servants*, than ye would be willing ſhould be laid upon you, if ye were in their places and conditions: (Mark that) and forbear *threatning them*, and be not *haſty* to *turn them away*, if they be willing to *abide* with you; but in *Patience* and *Meekneſs* ſhew them their Place and Service, and therein teach them, if they know it not, and let them have for their Service, that which is convenient, juſt and reaſonable, that they may have no juſt cauſe to murmur or complain; and keep out of *covetouſneſs*, leſt that hinder you from giving them ſufficient liberty (who deſire it) for going to the Meetings of the People of

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the Lord; and if in the Wisdom of God ye see freedom to turn any away, give them sufficient warning, that they may provide themselves other wayes, for this is just and reasonable; and be not hasty nor rash with them, nor run into jangling with them, but if ye have cause to reprove them, let it be in the Fear and Wisdom of God, in the Freedom and Authority of the Truth, and that will reach unto the Witness of God in them; *so be not High-minded*, but *fear*, and be patterns unto them in the *lowly*, *meek* and *quiet spirit* and bear with the weak, and forgive them that trespass against you, and render not evil for evil to any, but overcome evil with that which is good, and live in that which overcomes evil, that so the Truth of God may be exalted over all.

And all ye that are Servants, live in the Fear of the Lord, and wait in his Light, and be obedient thereunto, and also be obedient (in your places) unto those that are your *Masters* and *Dames* (according to the Flesh) not onely to the *good* and *gentle*, but also to the *froward*, serving them in *Faithfulness* and *Uprightness of Heart*, doing what ye do for them, as diligently, faithfully and willingly, as ye should do any thing to the Lord, for this right in the sight of God; and take heed that none of God's Creatures be lost, or wasted under your hands, through your neglecting them, or slothfulness in your places; & do not falsly accuse any, or speak evil behind any one's back, thereby thinking to get the favour or love of any, or upon any other account, for that is evil; and be as diligent in your places, when your *Masters* or *Dames* are absent, as when they are *present*, for this is just and right; and be not *stubborn* nor *wilful*, neither use *many words* to your *Masters* or *Dames*, and if you know not well how to perform your service aright, then in *true humility*

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be willing *to learn*, and take heed of *High-mindedneſs* and *Pride*, or of being *wiſe in your own eyes*; and when you have any ſpare time allowed ye, (being free from outward imployment) ſee that ye ſpend it in the fear of the Lord, in waiting upon him in his Light, that ſo all *vain talking*, *corrupt Communication*, *fooliſh jeaſting*, and *all vanity* may be kept out of; and give ye not way to that mind which is *unſtable*, which would be *oft ſhifting*, and going from place to place, for this is not right in the ſight of God; but wait in the Light, that ye may be ſtaid, and ſetled in your minds; and if ye ſee freedom in the fear of God (mark that) to go to another place, then give your *Maſters* or *Dames* ſufficient notice of it; and if any of you, who know the Truth, come to be moved of the Lord to go to any place in his ſervice, be faithful to the Lord, and when your ſervice which he required of you is done, then return to your places again (except it be otherwayes ordered in the Fear and Wiſdom of God) and be diligent in your places, doing the ſame that ye would others ſhould do unto you in the like condition; and mind the Lord in all things, and above all things, be faithful unto him, and he will be your reward.

And all ye **Fathers**, **Mothers**, and **Children**, and **Maſters**, and **Dames**, and **Servants**, who have the Creatures of [illegible] to *Exchange*, live in the fear of the Lord, [illegible] feel his Wiſdom to guide you in your trading, and do not *ſpeak better* or *worſe* of the *Creatures* than you know them to be, thereby to get the *greater gain*, for that is *Idolatry*, it ariſing from *Covetouſneſs*; but wait to feel God's Spirit to bridle your tongues, and uſe but *few words* in your trading; and if ye ask a queſtion thereto, do it in ſimplicity, and keep in the Light which is equal, that when ye offer or ask a price for the Creatures, it

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may be in equality; and let that be your rule, and not the price of the Market, except that be equal, that ſo ye may reach the equal principle one in another; and then ſtand to your word, and here your yea will be yea, and your nay will be nay, and ſo you will be kept in the Doctrine of Chriſt, with his Light, out of all Evil; and ye abiding in the Light, it will bring ye *to do to every one, as ye would be done unto*; and take heed that ye ſtir not up the impatient, crooked, diſorderly Nature, one in another, with your words or actions; but bear one with another, and forgive one another, and when ye tell each other of a fault, do it in the Fear and Wiſdom, and Meek Spirit of God's Lamb, that ſo ye may reſtore each other therein; and when ye have any convenient time, aſſemble your ſelves together in the Name and Fear of the Lord, and wait every particular in the Meaſure and Gift of God in you, which is given ye to profit withal; and all wait together in the Light, and believe in it, that ye may be Children of the Light, and therein watch unto Prayer, and one over another, and this will beget ye into unfeigned love; and walking in the Light ye will have true unity, and fellowſhip one with another, and the blood (which is the Life) of Jeſus Chriſt you will feel cleanſing you from all Sin, and ſo ye will come into the unity with God. Alſo, to feel his Word, his Power, and Wiſdom (in you) by which all things were created and made, and are upheld, that therein ye may be ordered in the particular, and that therein ye may uſe and order all God's Creatures, to his Glory; and then all falſe Weights, and Meaſures, and Wayes, and Worſhips will be deſtroyed, and then ſhall Truth, Equity, Righteouſneſs, and true Order and Mercy proſper, and run down as a River: So let your Faith ſtand in Chriſt Jeſus the Light, and Wiſdom, and

Power

Power of God, and then true Worſhip, true Weight, true Meaſure ſhall be ſet up and eſtabliſhed, and then ſhall the Lord be exalted over all the works of his hands, and ſo ye will feel his bleſſing; unto him belongeth the Dominion and Honour, for he is worthy of it for evermore, *Amen.*

By *George Fox*, the Younger

The Words of the Everlaſting and True Light, *Who is the* Eternal Living God, *and the* King *of* Saints, *which he gave unto me his ſervant, to declare unto the Inhabitants of the Earth, and unto all ſuch as have any true tender deſires in them after Righteouſneſs, and Truth.*

HEarken, O ye Nations! and give ear ye Inhabitants of the Earth: Thus ſaith the Lord God of Heaven and Earth, whoſe Name is the Light, I am the Lord, and there is no other that can ſave; I the Light Created all things, and formed and made you all of the duſt, and I breathed into you my Light, my Life, that ye with it ſhould have been guided, and led in my Wiſdom, to have ordered all things which I have Created, and to have ruled over them all, that I in you might have been honoured and exalted over all the works of my hands, which I the Light Created; But from me the Light ye have departed, and ye have hearkned unto the Subtil Serpent, which is the Devil, (who abode not in me the Light, the Life, the Truth, which Created all things)

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whom I have curſed above all the Beaſts of the Earth, who is the Seed of Enmity; and ye hearkening unto him, he hath begotten you into Enmity againſt me the Light; and ſo hath begotten and led you into the Curſe, and ſo he is become your *Father* and Leader, whom I have curſed, and all that ye bring forth and act in him. I have curſed, becauſe it ſtands in the Enmity againſt me the Light; yet I the Light have looked upon you, and pittied you, becauſe of the loſs that ye are come into, and the darkneſs that is come upon you all, through your departing from me the Light.

And *I* the *Eternal God* have ſent him, who was glorified with me *before the World was*, by whom I made the World, who is not *without me*, nor I *without him*, but he is *in me*, and I *in him*, and *He* and *I*, and the Spirit that proceed's from *Us*, are one *Being* and *Subſtance*. (Mark) I the *Eternal God* have ſent him into the World, who was glorified with me before the *World began*, and he is called *my Son*, becauſe he is the *Expreſs Image* of *my Glory*, and bears *my Name*, the *Light*, the *Life*, the *Truth*, which is but one, and he is my *Love* unto you the World; and that is he that lets you ſee the Enmity and darkneſs that ye are in, and how ye are departed and gone from *Me* the *Life*; and for this end I have ſent him *a Light*, that ye all through him the *Light* might believe, that ſo he who ſhews you your *Sins*, your *Enmity*, your *Darkneſs*, ye believing in him, might receive power to come out of it, and that he might ſave you from the curſe which ye went into, when ye hearkned to the Serpent, whom I have curſed, who is become your *Leader*.

But I have ſent you the *Light* to be your *Leader*, to lead you from the *Serpent*, and out of all that which he hath led you into. (Mark) out of *Enmity* againſt me,

me, out of *Darkneſs*, and ſo out of all unrighteous words and deeds, and thoughts: And I the *Eternal God* have given *my Son*, the *Light*, power to plague, and to judge, to condem, and to deſtroy all thoſe that will not hear him (the *Light*) who makes manifeſt unto you your unrighteous *words*, *deeds*, and *thoughts*, which the *Serpent* hath led you into; and becauſe ye live in theſe, I cannot have fellowſhip with you, nor reveal my ſecrets unto you, but my anger is kindled againſt you; but if ye would hearken unto my *Love*, the *Light*, which lets you ſee all that ever you have done, and own him to be your *Leader*, and receive him, and give up your ſelves to be guided by him, then you ſhall feel his *Power* in *you*, (which I have given him) to lead you out of Enmity, and *Darkneſs*, and the curſe, and out of all *Sin*, which was the cauſe of the curſe, and ſo to deſtroy that *Nature* in *you*, which the *Serpent* hath begotten ye into, and to beget *you* again into the Nature of himſelf; *the Light*, *in whom I am well pleaſed*, *and then my anger would be turned away from you*, and I ſhould have fellowſhip with you again, as I had in the beginning, and the *Serpent's* head ye ſhould come to witneſs bruiſed (who drew and led you out of me the *Life*) & the Tree of *Life*, which I ſhut you from (becauſe of your diſobedience, ye ſhould come to know it) and to feel it, and to feed upon it again, and I ſhould delight to do you good.

But (O ye diſobedient) ye are from this, becauſe ye deſpiſe *Me*, *my Son*, *my Spirit*, who are one, who are *Light* and *Life*, which is not far from you; for I the *Light* give unto every one of you *Life*, and Breath, and you and all things are upheld by me, the *Light*, whoſe preſence filleth *Heaven* and *Earth*; and I have long ſpared you, and my patience and long-ſuffering towards you hath been exceeding large; but you in

your imaginations have put me a far off, and ye will not own me, the *Light*, the *Life* in you, because my appearance in you hath been, and yet is to make manifeſt Sin and Evil in you, and to check and reprove you for it, and to call you out of it; and therefore you are offended at me; and you whom the *Serpent*, the *Prince* of the Power of the Air hath led out of me, into airy imaginations, you ſcorn me, the *Light* in you, and count me a low, poor, weak thing, not worth the taking notice of, becauſe I have been patient towards you, and have tenderly, meekly, and lovingly made manifeſt unto you Sin, and Evil, in its appearance, and hath reproved you for Evil gently; therefore you have diſobeyed me, and diſhonoured me, and called me a Natural *Light*; and ye have ſaid, I the *Light* am not able to ſave thoſe that believe in me; and many of you have got my words, which I the *Light* ſpoke in my ſervants of old, and ye in the Enmity, give other meanings to my words, and ſo with my words mixed with your own meanings and imaginations, ye fight againſt me the *Light* and *Life* within you, and ſo againſt my Children, which bear Teſtimony of me, the Light, *who lighteth every one that cometh into the World*; and theſe your iniquities I have long born, and you have grieved my Spirit, which haah long ſtrove with you, and I the *Life* have been oppreſſed in you, and by you: But verily, my Spirit ſhall not alwayes ſtrive with you, neither will I the *Light*, alwayes bear your iniquities; for verily, I the Lord God Almighty, (who am the *Light*, which have made manifeſt your iniquities unto you, which ſome of you call Natural, and ſay, that thoſe who are led and guided by me the *Light* within, which makes manifeſt Sin, that they are guided by a ſpirit of Error and Deluſion.) [Mark] I will make you know your blaſphemy, and you ſhall know

know a[illegible]l to your Everlaſting deſtruction, (if you ſpeedily repent not) that I the Light [which lets you ſee Sin, and reproves you for it] am Spiritual, and am the Spirit of Truth, who leads all thoſe that receive me out of all Error and Deluſion, into all Truth: and i'le make you know, that I the *Light* am a conſuming fire, which none can quench; for now will I the *Light* and *Life* ariſe, who have ſo gently reproved you for ſin, and called you out of it, and have ſo long ſuffered in you, and by you, as a Lamb, yea, I will ariſe, and eaſe my ſelf of my adverſaries; I will not ſpare any that will not own me, the *Light*, but I will overturn you all, without reſpect of Perſons, and I will give to every one according to the fruits of their doings. I matter not what name ye are called by, whether it be **King, Protector, Prince, Duke, Lord, Judge, Juſtice, Parliament, Prieſt, Lawyer, gathered Churches, Army, Gentry, mean Men,** or **Beggars,** (Mark) I the *Light* made you all of one blood, I formed you all of the duſt, I breathed into you the breath of *Life*, I gave you the *Light* to lead you, & to order you, and that ye in it ſhould have walked and ordered all things to my Glory; but many of you have ſlighted me, the *Light* in you, & would not take Counſel of me, nor be ordered by me, but have choſen to follow your own hearts luſts, and have taken counſel of the Serpent, & have choſen him to be your Leader, & in his Wiſdom ye have walked, and by him ye have been ordered, and by him ye have ordered things to the diſhonour of me, the *Light*, whom many of ye call Natural. Mark, I the true *Light* will ariſe, and will plague and torment all you that diſobey me, and will not turn at my reproof, I will bring ſuch heavy judgements upon you, as have not been felt; I will be a ſwift witneſs againſt all the wicked; I the *Light* will ſtop the mouths of vain

talkers, I will confound the wiſdom of [illegible] men, I will make diviners mad, I will bring down the high lofty ſpirits of men, I will make ye bow unto my Name, the Light; you ſhall feel it is not *Natural* nor weak (as ſome of you have ſaid of it) for it ſhall break you to pieces, and all your Profeſſion and Wiſdom, which is out of the Light, I the Light (in you) will confound it all, i'le break all *Sects* and *Opinions*, and *gathered Churches* (ſo called) which are not in me; I the Light in you, will take away all Peace from the Earth, yea, i'le bring you to your wits ends, i'le burn your Heavens, all your Joy, your Peace, your Righteouſneſs, which ſtand in the Power of Darkneſs; I the Light in you will conſume it all; i'le burn Heaven and Earth, i'le burn within in and without, i'le ſtrike with aſtoniſhment, with fear and amazement, with madneſs and deſtruction, i'le bring Plagues *within*, and Plagues *without*, until I have conſumed all you mine Enemies, who will not own me, the Light *within*: I the Light will **overturn** *Kingdoms* and *Nations*, and *Rulers* of all ſorts, and *Armies*, and *gathered Churches*, which will not own me, the Light in them, to guide and lead them.

Wo unto the **Murtherers**, **Whoremongers**, **Thieves**, **Cheaters**, **Swearers**, **Lyars**, **Hunters**, **Gameſters**, **Vain-talkers**, and **all workers of iniquity**, who hate me, the Light, who have made manifeſt your abominations, and reproved you for them: I have been preſſed with your iniquities, but I the Light will ariſe upon you, and if ye will not hear and return ſpeedily, i'le fall upon you, and grind you to Powder; and all, both high and low, rich and poor, Profeſſors, or not Profeſſors, and all time-ſervers, who will not own me, the Light in you, and return to me the Light, I will make no difference of you, be-

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cauſe of your names or places, but I will break you to pieces like a potters veſſel, i'le tread you like mire and clay in the ſtreets, and i'le make you know, that I the Light (*which lighteth every man which cometh into the World*, that all through me ſhould believe) am the true Eternal God, which Created all things, and that by me, the Light, all things are upheld, and that there is not another beſide me that can ſave; for I will famiſh all the Gods of the Heathen, and deſtroy them, and thoſe that worſhip them, and will not repent and turn unto me the true Light, i'le make a ſhort work, I will cut it ſhort in Righteouſneſs, and I the Light will be exalted over all the Earth, and i'le proye my ſelf to be ſtronger than all in this Generation.

And all you who are **ſcoffers** and **ſcoyners**, who *ſcoff* and *ſcorn* at my children, who in this the day of my Power, have trembled at my Word: Mark, i'le make you aſſuredly *to tremble* and *quake*; yea, you who have deſpiſed me, the Light, and have ſcoffed at my workings in my People, I the Light in you will make you to drink the cup of *Trembling*, and ye ſhall not be able to reſiſt it, and then ye ſhall know that I the Light am he that will *work*, and none ſhall be able to ſtop me, yea, I the everlaſting light will *wound*, & none be able *to heal*; I will *kill*, and none ſhall be able to make *alive*. Therefore conſider what I ſay, before the day of your viſitation be wholly paſt, and return unto me, the light in you, and repent, leſt my long patience come to an end, and ſo I deſtroy you utterly.

Now all people, in whom there are any true tender deſires after Truth and Righteouſneſs, I the true Light in you did beget them, and if ye will hearken unto me, the Light in you, I will let you ſee all that which doth oppreſs thoſe deſires in you; and I will not onely ſhew you that which doth oppreſs thoſe deſires in

you, but I the Light (if ye will receive me, and learn of me) will teach you to deny, and to resist all that which is contrary unto me, which doth oppresse that which I have begotten in you; and if ye will believe, and wait in me, the Light, I will give you Power to resist all that which is contrary unto me, and I will destroy all the works of the Serpent in you, and bruise his head, and I will purge out all your iniquities, and forgive all your trespasses, & I will change your nature, and I will make you new Creatures, if ye will hearken unto me, and obey me the Light in you; and I will make you partakers of my Divine Nature; and I will judge, and condemn, and consume all that in you, which is contrary to my Nature, if ye will abide in the Light; and I will take away all Darkness, and earthly-mindedness; and I will reveal my secrets and mysteries unto my Seed in you, and I will cause you to delight alone in me the Light of Life, and I will feed you with the Bread of Life, and ye shall drink of my Life, and ye shall be satisfied; and I will manifest my Power more and more in you; and if ye will be faithful unto me, and obey my voice, and wait upon me, the Light, then I will make the crooked wayes strait before you, and the rough wayes smooth, and I will destroy the Power of Darkness within and without you; and if ye will follow me, I will lead you out of the World, and Worldly cares, into patience, into meekness, and into stilness and quietness of spirit, and whatsoever you suffer for my Names sake, I will be your exceeding great reward, and I will be your dread, and ye shall be the dread of Nations, & I will be your Glory, and ye shall be the Glory of Nations, and I will reign over you, and ye shall reign over all the World, in my Light, and Life, and Power; and if ye continue in me the Light, I will give you Domi-

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nion over all your Enemies, within and without you, and I will make them all bow before you; and I the Lord God of Light and Life, will be your Redeemer and Saviour, your Rock, your Shield, and your Defence; and if ye will wait in my Life, it shall be your Life, and I the Life will destroy the destroyer, within and without you, and I will bring you out of all trouble, and restlesness, and dissatisfaction, and I will be your peace, and your rest, and your satisfaction, and ye shall lie down in me the Light of Life, and none shall make you afraid. These things shall you come to witness in the work of your regeneration, and much more than is here expressed, if ye be faithful unto me, the true Light in you, who have no fellowship with any thing that is Evil; and then I wil purge all Evil out of you, and even as I am, so shall ye be also; yea, I will work this work, and perfect it in you, if ye continue and abide in me, the Light.

Now if any should say, that here is nothing spoken of Christ, in what I have here written; I answer, what I have here written, is the words which the Father, who is one with Christ the Son, gave unto me to write, in which words the true Christ is owned, and a Testimony given of him, and no other.

But further, in the Fear and Wisdom of God, for the satisfaction of the simple, I do declare in plain words; *That I do believe in the true Christ, the Lord of Life, who was glorified with the Father before the World began; and I do believe that he was in due time made manifest in that body of flesh, who was called* Jesus, *and that in him the fulness of the* Godhead *dwelt bodily, who was supposed to be the* Carpenter's Son, *whom the* Jews *Crucified without the gates of* Jerusalem; *and I have remission of Sins through his blood, who is the Lord of Life, and he was buried, but he is risen, and Ascended, and sits*

on the right hand of the Majesty on high: This is the Christ I own, who also was, and is Crucified in *Sodom* and *Ægypt* by the rebellious; yea, he is Crucified afresh, and put to open shame now, by those that trample the blood of the Covenant, the Light of Life under their feet, and count it an unholy or a natural thing, and such act despightfully against the Spirit of Grace; and such Murther the Seed which keeps the commands of God; and such will God the Light overthrow and burn to ashes, as he did *Sodom* and *Gomarrah*; but all that love and obey the true Light (which is the fire) shall be saved and preserved by it, and shall remain unhurt; but all that hate and disobey the Light in them, that is their condemnation, the Light.

These are faithful and true sayings, and things also that must shortly come to pass, and he witnessed.

Postscript.

READER,

WHo ever thou art, be moderate, and take heed of disobeying, and despising the true Light; for if thou dost, thou disobeyest and dispisest the True and Eternal God, who is Light, and that is his Name, whereby he is and will be known in this Age and Generation.

Therefore stumble not at the Light which lighteneth every one which cometh into the World; for if thou dost, thou stumblest at God, his Name, at Christ the Word, (by which all things were made, and are upheld) at the Door, the Way, the Truth, and the Life, at the Rock, at the Elect Stone, and these all are but one, and if thou stumble at these, what ever thou art, thou shalt be broken.

But they that obey and believe the true Light, they shall be made Children of the Light, and shall be taught of God and shall walk in his Light. G. F. *A word*

1659 4° (57) in British Museum.

A Word to the People of the World, who hate the Light, to be witneſſed by the Light in them all; Wherein is ſhewed unto them, what the Light is, which is the condemnation of the World with its deeds; and what the Spirit of Truth is, and what it leads them into, who are led by it; and what the Spirit of Error is, and what it leads them into, who are led by it: And alſo they are here exhorted to repent whilſt they have the Light, to believe and walk in the Light, leſt darkneſs come upon them, and they into it be caſt, where there ſhall be weeping and gnaſhing of teeth. Alſo a few Queries *to ſuch* Profeſſors *as ſtumble at the* Light, *the* Word, *the* Kingdom, *and* Spirit *of God* within, *and tell People that none can be* free from ſin *in this Life, and yet ſay, that they own the Scriptures.*

LIght is come into the World, and the World hates it, *Joh.* 8.12. *and the whole World lyeth in wickedneſs,* 1 *Joh.* 5.19. *And this is the Condemnation of the World, that Light is come into the World, and men loved the* Darkneſs *rather than the Light, becauſe their deeds were evil* (ſaith Chriſt) *Joh.* 3.19, 20. *And every one that doth evil, hateth the Light, neither cometh to the Light, leſt his deeds ſhould be reproved; But all things that are reproved are made manifeſt by* the Light; *for whatſoever doth make manifeſt is* Light, *Eph.* 5.13. and *Chriſt Jeſus* he is the *true Light*, which *lighteth* every man *that cometh into the World*, *Joh.* 1.9. Drunkard, thou haſt a *Light* given thee which comes from *Chriſt*; and that is the *Light* which lets thee *ſee* that thou ſhouldſt not be *drunk*; *ſo here thou haſt learned* thy Condemnation (which is the *Light*) Swearer, and Lyar, and Fighter, and Quarreler, thou haſt a *Light* given thee which comes from Chriſt (who ſaith, *Swear not at all*) and with *this Light*, thou ſeeſt thou

ſhouldſt

ſhouldſt not *ſwear*, nor *lye*, nor *fight*, nor *quarrel*, for the Light in thee witneſſeth againſt theſe things; *ſo here thou haſt learned* thy **Condemnation** (the *Light*) **Scoffer, Scorner, Mocker, Railer, curſed Speaker, fooliſh Jeſter, vain Talker, Couzener** and **Cheater**, the *Light* that ſhines in thy Conſcience, though thou canſt not comprehend it (*Joh.* 1. 5.) becauſe thou art *darkneſs*, it is *pure* and *eternal*, and never *conſented* unto *evil*, but *ſtood* and *ſtands* a *VVitneſs* for God, againſt *all evil*; (Mark) this *Light*, this *pure VVitneſs* oftentimes hath *appeared* and doth *appear* unto thee, and *in thee*, and lets thee plainly *ſee* that thou ſhouldſt not *act* any of *theſe evils* before mentioned, and it often *checks* and *reproves* in *ſecret*, when thou doſt ſo act; *ſo here thou haſt learned what* **Condemns thee**, (which is the the Light) *Eph.* 5. 5, 13. **Proud one, Wanton one, Luſtful one, Covetous one** (who art an Idolater) **Backbiter, Whoremonger, Gamſter, Sporter**, and **Prophane one**, who walkeſt on in *laciviouſneſs* and *exceſs* of the *Creatures*, in *Revellings*, *Banquetings*, and *abominable Idolatries*, and whoever thou art that acts any manner of *unrighteouſneſs* whatſoever, it is *ſin*, and it is of the *Devil*; but the *Light* that *lighteth every man* that cometh into the VVorld, that is the *Son of God*, who is made manifeſt for this very end, *that he might* **deſtroy** *the* **works** *of the Devil*, 1 *Joh.* 3. 8. and *He* (mark) the *Son of God*, hath given thee a meaſure of his *Light*, and that is the meaſure of his *Light in thee*, which lets thee *ſee* that thou ſhould not *act* any of theſe *abominations* before-mentioned, but it *oft appears* in *thee* to *convince* thee of thy *evil deeds*, and *reproves thee*, and *judgeth thee* for thy wickedneſs; *ſo here thou haſt learned* thy **Condemnation**, which is *the* Light, which makes manifeſt unto thee thy *abominations*.

And thou who makeſt a *Profeſſion* of the *Saints words*, but

but art found to be out of their *Life*, and in thy dark carnal mind and imaginations run'ſt into *their words* (the Scriptures) and calls them *the VVord of God*, and *thy Rule*, and *the way* to know God (and yet thou liveſt contrary to the Scriptures, and art out of the *knowledge* of God, whom to *know*, is life eternal) Mark, the *Light* wherewith thou art *enlightned withal*, it comes from Chriſt (who lighteth every man that cometh into the VVorld, and his *Name* is called *the VVord of God*, *Rev.* 19. 13. and he is the *way* to God, and *no man knoweth the Father ſave the Son, and he to whomſoever the Son will reveal him*) *Mat.* 11. 27. and this *Light* which comes from the Son of God, oftentimes appears *in thee*, and *ſhews* thee that thou art out of the *Saints Life* (though thou profeſs their VVords) and the *Light* lets thee *ſee* that thou art a *Thief* and a *Robber*, and art climbing up another way (in thy imaginations) than by the Door, (*Joh.* 10. 1.) which is Chriſt (from whence the *Light* doth come) and this *Light* in *thee*, which *makes manifeſt* to thee thy condition, it *oftentimes* confounds *thee* and *thy imaginations* (which thou haſt raiſed out of thy dark mind, concerning the *Scriptures*, which were given forth in the true *Light*) and the *Light* oftentimes *convinceth*, *reproveth*, and *judgeth* thee, of and for thy *hypocriſie*, and *diſſimulation*, and *feigned love*, and *humility*, and *will-worſhip*; and lets thee ſee that *thy worſhip* is not *that Worſhip* which the Lord *requireth*; for that is *in the Spirit*, and *in the Truth which God requireth*, *Joh.* 4. 22, 23, 24. and thou being *out of the Light* (not being guided by it) art out of the *Spirit*, for the *Spirit* is *Light*, and the *Light* is the *Truth*, and ſo out of the *true Worſhip* in the falſe, *worſhipping* thou knowſt not *what*; ſo here with the true *Light* thou art *condemned*, and ſo haſt learned but thy *Condemnation*.

There-

Therefore all People, both *young* and *old*, *high* and *low*, *rich* and *poor*, *bond* and *free*, who yet *live* in any of these *evil deeds* before-mentioned; *mind* that *which makes manifeſt your evil deeds* unto you, which is the *meaſure* of the *pure God*, which he hath given you to profit withal, and this *meaſure* in you *convinceth* you of *ſin*, and *reproves* you for *it*; now mind to ſtand in *that* which doth *convince*; for that is the *Power*: and as you ſtand and believe *in that* which doth *convince you*, it will lead you into true *Repentance* never to be repented of; for it will bring you to *repent* of, and to *forſake all your evil deeds* and *hard ſpeeches* (*Jud.* 15.) which you will ſee in the *Light* (which never conſented unto ſin) that you have *acted* and *ſpoken* againſt the living God; ſo *believe* in the *Light*, which ſhews you *ſin* and *evil*, and wait in the *Light* as it *ariſeth* and *appears in you*, to ſhew you your *eſtates* and *conditions*; now if you believe in the *Light*, and *wait in it*, you will come to *receive* Power from Chriſt (from whence the *Light* doth come) to *overcome evil*, and to *withſtand* the *Tempter*, when he appears to tempt you to *evil*; and the *Light* (believing in it) will preſerve you out of the *evil*, and lead you out of the *death* and *loſs* that ye are in, unto Chriſt the life and *Saviour* of the *Sout*.

But if you *hate the Light* (which ſhews you *ſin* and *evil*) you hate Chriſt; for *I am the Light*, ſaith Chriſt, *John* 8.12. and if you *hate* the *Light*, you *hate* the *way* to the *Father*, *for I am the way to the Father*, ſaith Chriſt, who is the *Light*, *Joh.* 14. 6. and if you hate the *Light*, you hate the *Truth*, and you *hate the Life*, for *I am* the *Truth* and the *Life*, ſaith Chriſt, the *true Light*, *who lighteth every man that cometh into the World*, *Joh.* 1. 9. and 12. 46. and if you *hate* the *Light*, you *hate* the *Covenant of God*; for *I will give*

him

him for a Covenant to the People, and for a Light to the Gentiles, ſaith God, *Iſa.* 42. 6. and 49. 6. and if you *hate* the *Light*, you *hate* the *Power*, for *all Power is given unto me both in Heaven and in Earth*, ſaith Chriſt the *Light*, *Mat.* 28. 18. and if you *hate* the *Light*, you *hate* the *Word of God*, and ſo you hate *God* and *Chriſt* (who are *One*, *John* 10. 30.) Mark, for *in the beginning was the* Word, *and the* Word *was with God, and the* Word *was God; all things were made by it, and without it nothing was made that was made, in it was Life:* (Mark, in the *Word* was Life) *and the life* (of the *Word*) *was the Light of men*; and *John*, a man ſent of God, bare *witneſs* of the *Light*, that *all men* through *Him* might believe (Mark) *through Him, who lighteth every man that cometh into the World*, *John* 1. 1, 2, 3, 4, 5, 6, 7, 8, 9. and God is *Light*, 1 *Joh.* 1. 5. and *God* and *Chriſt* are *One*, *Joh.* 10. 30. 1 *Joh.* 5. 7.

So you that be *turned* from *the Light* (which ſhews you ſin and evil, mark what you are turned from) you are turned *from the Way*, and from *the Truth*, and from *the Life*, and from *the Covenant of God*, and from *the Power of God*, and from *the Word of God*, and ſo from *God and Chriſt*, from whence the *Light* doth come, and into *the Darkneſs* you are *turned* and *gone*, and the *Prince of Darkneſs* ruleth *in you* (*Eph.* 2. 2.) that ſo you cannot find any power over your own perverſe Wills, nor over your Luſts, nor over any Sin there, being gone *from the Light* in your own particulars; in which *Light*, if you *believed* and *waited* in it, you would receive power to *overcome* ſin; but you not believing in the *Light*, you believe in him who leads you from the Power of God into ſin, and there he perſwades you that you muſt live (in ſin) ſo long as you live upon the Earth; and you have believed and received this Doctrin of him, and you teach it to others,

and

and ſo are become the *Devils Miniſters*, and ſo you *deny the end* for which the *Son of God* was *made manifeſt*, which was *to deſtroy the Works of the Devil*, and to take away *ſin*, 1 *Joh.* 3. 8. *Mat.* 1. 21. and yet many of you feed your ſelves with hopes of *Life* and *Salvation*, but your hopes are *vain* and will *periſh*; be not *deceived*, God will not be *mocked*, for ſuch as you *ſow*, ſuch ſhall you *reap*, *Gal.* 6. 7, 8. Ye that live *after the fleſh*, fulfilling the luſts thereof, you ſhall *ſurely dye* (if ye repent not ſpeedily) *Rom.* 8. 13. and you that *ſow to the fleſh*, ſhall of the fleſh *reap Corruption*; The day of the Lord haſteth greatly, wherein you muſt give an account unto him, who will *judge* you *righteouſly*, and *reward* you according to *your deeds* done in the Body; and all you who have been ſlothful, and have hid that in the Earth which the Lord gave you to profit withal, you will be turned into utter darkneſs, *Mat.* 25. 30. *John* 12. 35. Therefore while you have the *Light*, *believe* and *walk in it*, leſt thick *darkneſs* come upon you, even *ſuch darkneſs* as may be *felt*; the day of your Viſitation *prize*, leſt the *things* that *belong* to *your peace*, be wholly hid from your eyes: Conſider there is *a time* when the *Candle is lighted*, and when you may ſee (if you ſearch with it) what is in the houſe; but mark, this time will not alwayes continue with the wicked, *for the Candle of the wicked ſhall be put out*, *Prov.* 24.20. Yea, *the Spirit of the Lord ſhall not alwayes ſtrive with man*, *Gen.* 6. 3. Therefore ceaſe from your dark imaginations, which ſeveral of you have got into; for whoſoever followeth the imaginations and thoughts of his own heart (which all who believe not in the *Light* do) they run on in darkneſs, and know not whether they go; and ſuch are under the woe, putting *darkneſs* for *Light*, & *Light* for *darkneſs*, calling the *Spirit of Truth*, the *Spirit of Error*, and the *Spirit of Error*, the *Spirit*

of

of *Truth*, *Isa.* 5. 20. as all the world do, who lye in wickedness, and hate the true *Light*, which lighteth every man that cometh into the World; which *Light* reproveth you for your wickednes; and this *Light* you call a *Spirit of Deluſion and Error*; and you ſay, that thoſe who are guided by it, *are deluded and led into Error*, &c.! take heed of *Blaſphemy* againſt the pure God, who is *Light*; Mark, the *Spirit of Error*, what it is, and what it *leads into*; it is that which abode not in the *Truth*, and it is a *Murderer*, and was ſo from the *Beginning*; and they who *walk* not in the *true Light*, they walk and are guided by *this Spirit*, and ſome by it are led to *murder*, ſome to *ſteal*, ſome to be *drunk*, to *ſwear*, to *lye*, to *cheat* and *cozen* one another, to *fight*, to *game*, and ſome it leads into *vain laughter*, *fooliſh jeſting*, *corrupt communication*, *curſed ſpeaking*, *wantonneſs*, *luſt*, *whoredom*, *fornication*, and into *covetouſneſs*, [which is Idolatry] into *pride*, *variance*, *ſtrife*, *railing*, *back-biting*, *envy*, *wrath* and *malice*, *falſe accuſing the Innocent*, and into all manner of *ungodlineſs*, into *feigned love*, *ſelf-ſeeking*, *diſſimulation*, *hypocriſie* and *feigned flattery*, and to *hate* the very appearance of *Truth*, *Eph.* 4. 29. and 5. *Gal.* 5. 19, 20. Now examine with *that* which reproves you for ſin *in ſecret*, and it will let you ſee that you bring forth many of theſe *curſed Fruits* before-mentioned, and ſo are deluded and guided by the *Spirit of Error*; now the *true Light* [which lighteth every man that cometh into the World] comes from the *Spirit* of *Truth*, and that is the *Truth*, and it witneſſeth againſt all theſe *evil deeds* before-mentioned, [which are out of the Truth] and they who believe in *the Light* [which makes manifeſt ſin and evil] and walk *in it*, they receive power *from him* from whence the *Light* came, *John* 1. 12. to abſtain from *evil*, and to *overcome ſin and evil*, [and this I witneſs] and that Spi-

rit which tempts the Creature to *evil*, is the *Spirit of Error*: So we who believe in the true *Light*, which is the manifestation of the Spirit of Truth, which is given to every man to profit withal, 1 *Cor.* 12. 7. we by it are led out of *Error* and *Deluſion*, into the *perfect Truth of God*, and to act thoſe things which are *well-pleaſing in his ſight*, *Mat.* 11. 29. they being learned and wrought in the *Light* which comes from the Son, in whom the Father is well pleaſed, *Joh.* 3. 21. and this true *Light* in us is our *Guide* and *Teacher*, and this brings us who wait in it, to *underſtand the Scriptures of Truth*; which was given forth from the *Spirit of Truth*, and it brings us into that which the Scriptures *ſpeaks* of, into the *Life* and *Power* of God and to witneſs that which the *World talks of*; for they will talk *of Faith in Chriſt Jeſus*, though they *witneſs* not what they *ſpeak*: but we who believe in the *Light*, are made (by the power of God) *Children of the Light*; and we witneſs *Faith* in *Chriſt*, which *Faith* puriſies our hearts, and gives us *victory* over the World, *Act.* 15. 9. 1 *Joh.* 5. 4. and the *Light* leads us into *meekneſs*, into *ſoberneſs* and *love unfeigned*, into *holineſs* and *uprightneſs*, into *ſound* and *pure Judgement*, into *Mercy*, into *Patience*, when we are reviled and perſecuted (and at all times) into *long-ſuffering* and *Truth* in the inward parts, to *do* unto all *men*, as we would they ſhould *do* unto us; yea, it leads us who abide in it, *into all Truth*, *Joh.* 16. 13. and this is not of *our ſelves*, for it is the *free Gift of God*, who freely gave his *Son* for a *Covenant* of *Light*, which *lighteth every man that cometh into the World*; and we who have received the *Gift* of God (the *Light*) by *the Gift* we are brought to bring forth theſe *fruits*, which are contrary to thoſe which the Spirit of Error leads the Children of diſobedience to bring forth, *Gal.* 5. 22, 23. For although we the *Children of Light*, are accounted

counted to be in *Deluſion* and *Errour*, *Gal.* 5.22.23. yet it is but by *you* who bring forth the *Curſed fruits*, which the Spirit of *Errour* leads you to bring forth; ſo in the *Light*, *Life* and *Power* of God we ſtand over all *falſe Accuſations* and *Reproaches*, and *Perſecutions*, and in the patience of *Gods Lamb* we bear them all, and our *love goes* forth to your Souls, who wilfully *oppoſe* your ſelves, and we declare unto you that the *long-ſufferings* of the Lord *towards* you, is to draw you to *Repentance*, *Rom.* 2.4. and I have directed you to that which will ſhew you, what you ought to repent of.

Therefore conſider your wayes *ſpeedily*, all you that *forget God*, leſt he tear you in pieces, and there be none to deliver you, *Pſal.* 50.22. for verily, this I declare unto you in the preſence of the Lord, that if you *go on* and continue in *ſtubbornneſs* and *Rebellion* againſt the *Pure God*, and *deſpiſe his love*, and *reject* his counſel, and ſtill *refuſe* to hearken to *the Light of his Son in your Conſciences* (which reproves you for Sin, and is freely given to you, to lead you out of Sin unto God, if you wilfully do not reſiſt it) Mark, when the *meaſure of your iniquity is filled up*, then will he *ariſe* upon you at *unawares* in his *fury*, & *Wrath*, & *Indignation*, *Mat.* 24. 50.51. and his eye ſhall *not at all pitty you*, but he will bring *his Plagues* and *Righteous Judgements upon you*, which ſhall *conſume you both root and branch*, if you will not be gathered in the day of his *long* patience and *forbearance*, which is the day of your Viſitation, wherein you may come to know the things belonging to your peace, if you do not wilfully reſiſt the Power that is offered and committed unto you; But if you reſiſt the Power, then the Lords righteous *Judgements* will aſſuredly come upon you, and you will *receive* to your ſelves *Condemnation*; and if you continue in your wickedneſs until the day of your viſitation be paſt, then

shall *the Light in all your Consciences* (which hath oftentimes shewed unto you your evil deeds) *arise and witness to the Judgements of God that they are just, Zek. 2. 7.* So whether you will hear or forbear, *Remember you are warned in your Life time.*

By a Friend to your Souls, and a Lover of the Creation of God,

GEORGE FOX, *the Younger.*

A few Queries *to such Professors as stumble at the* Light, *the* Word, *the* Kingdom and Spirit of God within, *and tell People that none can be free from Sin in this Life, and yet say that they own the Scriptures.*

1. Qu. ARE *not all by Nature* Darkness, *and doth not the Light shine in* Darkness, yea *or* nay?

2. Qu. *Can any come to see themselves to be* Darkness, *but with the* Light *which shineth in the* Darkness, yea *or* nay.

3. Qu. *Is there any* way *to come out of* Darkness *and* Death, *and to receive* Life, *and to be made Children of the* Light, *but by believing* in *and following of* Jesus Christ *the true* Light (which lighteth every man that cometh into the World) yea *or* nay?

4. Qu. *Must not all be turned from* Darkness to Light, *and from* Satan's Power *to the* Power of God, *before they can receive remission of sins, and an inheritance among them that are sanctified,* yea *or* nay?

5. Qu. *Can any come into the true Faith* (which purifies the heart, and gives victory over the world, without

out which none can please God) *but by hearing the* Word of God, yea *or* nay?

6. Qu. *And is not* Christ *the* Light, *the* Word of God; *and is not* Christ *the* Light, *the Author and* Finisher *of the true Faith* (which saves and justifies) yea *or* nay?

7. Qu. *And is not the* Word *nigh in the* Mouth *and in the* Heart, *that men may* obey *it and do it, and is not* Christ *the* Light, *the* Word, *that* Prophet, *which all that hear him not are to be cut off*, yea *or* nay?

8. Qu. *And is it not* Christ *the* Word, *which discerns and reveals the* thoughts and intents of the heart; and is not he the ingrafted Word which is able to save *the Soul*; and *is not he the* Grace of God *which bringeth* Salvation, *and is sufficient* (which hath appeared unto all men) *and is not he the* Word of God's Grace (which is able to build up and keep from falling) *which People are to be commended unto*, yea *or* nay?

9. Qu. *And is not* God Light, *and is it not the shining of him* in the hearts *of People, which gives them the knowledge of himself in the face of Jesus Christ*, yea *or* nay?

10. Qu. *And is not Christ the* Light, *the* hope *which* purifies *as God* is *pure* (which Anchors and stayes the Soul) *to be known within; & are not People tossed like a Ship* (in a tempest) *without an Anchor, till* Christ *the* Hope *be felt* within, *to stay and Anchor them; and is not Christ* within *the* Hope, a Mystery *which hath been hid from* Ages *and* Generations, *and are not all they in the* reprobate *state, who know not Christ* within them, yea *or* nay?

11. Qu. *And is not* God's Kingdom Light, *and is it not like* a little leaven *that is hid in Meal, and as* a grain of Mustard-seed *that is sown in the Earth, and like* a Pearl hid *in the Field*, or *like good* Seed *sown in the Field, both on* stony, thorny, high-way, *and* good ground; *and is not the world the Field, where the Seed of the King-*

dom is sown; and is not the world in mans heart; so, is not God's Kingdom within men, yea *or* nay?

12. Qu. *And is not the manifestation of the Spirit given to every man to profit withal; and do any worship the Father of Truth aright, but those that worship him in the* Spirit *and* in the Truth, *and is not the Light the Truth,* yea *or* nay?

13. Qu. *And is not Christ the Light, that Word which reconciles to God; and is it not he that must open the understandings of men, before they can understand the Scriptures, and are not People in Errour, and in jangling and strife about the Scriptures, till Christ the Light, the Spirit of Truth, the Power of God (from whence Scriptures were spoken) be known and owned to guide and lead them,* yea *or* nay?

14. Qu. *And is not this the Cause of so many Sects and Opinions, and Divisions as are, and of such strivings as are about Scriptures and Religions, because People know not, or own not the Spirit of Truth,* (from whence Scriptures were spoken forth) *to lead and guide them; and is it not like that People should run into Sects and Opinions, and Divisions and Strife, if they know not, or own not the Spirit of Truth to guide and lead them; and if the Spirit of Truth were known and owned to guide and lead them, would it not lead and guide them out of Sects and Opinions, and Divisions, and Strife, and would it not bring People to be of one heart, and of one mind, and into Unity with God, and one with another, and with the Scriptures,* yea *or* nay?

15. Qu. *And doth not Christ the Light, the Spirit of Truth, for Sin, Condemn Sin in the flesh; and must not that be owned which makes manifest, reproves and Condemns Sin in the flesh, before the Ministration of Life and Peace can be witnessed,* yea *or* nay?

16. Qu. *Is not the Unity of the Spirit the bond of*

Peace,

Peace; and muſt not Peopls come into Unity with the Spirit, before they can come into true Peace; and doth not the Spirit of Truth reprove men for Sin who live in it; ſo muſt not People come out of Sin, before they can come into Unity with the Spirit, and ſo into true Peace; or hath the Spirit any Unity with Sin, or is there any true Peace to the wicked, who live in Sin, yea *or* nay.

17. Qu. *And is not Chriſt the Light, the Word, the Rock of Offence, and the ſtone of ſtumbling unto the diſobedient, in whom the Prince of the Power of the Air ruleth; but is he not Elect and precious to them that believe and obey him; and is it not he that ruleth in them, and leads and guides them in the way of Peace,* yea *or* nay?

18. Qu. *Do not as many as believe in the Light receive Power to become the Sons of God; and are not thoſe the Sons of God who are led by the Spirit of Truth; and are not thoſe that do not believe in Chriſt the Light, nor are guided by the Spirit, baſtards and not ſons; and are they not condemned already, who do not believe, and is not the Light their Condemnation,* yea *or* nay?

19. Qu. *And ſhall not Darkneſs* (yea, great Darkneſs) *come upon them, who do not believe and walk in the Light, and ſhall not they ſtumble and fall, and be broken,* yea *or* nay?

20. Qu. *And ſhall not they who believe and walk in the Light, be made Children of the Light, and be kept from ſtumbling and falling, and ſhall not they have fellowſhip with the Father and the Son* (from whence the Light comes) *and one with another; and doth not the blood of Chriſt cleanſe them from all Sin,* yea *or* nay?

21. Qu. *Can any have fellowſhip with the Father and the Son, and the Saints in Light, but thoſe that walk in* (and are guided and led by) *the Light of Chriſt Jeſus, which he hath enlightned them withal,* yea *or* nay?

22. Qu. *Can any deny themſelves before they ſee themſelves*

ſelves; and can any man ſee himſelf but with the Light which Chriſt hath enlightned him withal, which makes manifeſt Self; and can any be Chriſt's Diſciple, but he that denies himſelf, and takes up the Croſſe, and comes after Chriſt the true Light; and are not all they thieves and robbers which come before Chriſt the Light, and are not ſuch enemies to the Croſſe of Chriſt; and is not the Croſſe of Chriſt the Power of God; and is not the Croſſe (and the Preaching of it) *fooliſhneſs to the wiſe of this World; and is it not a ſtumbling block to ſuch as in words profeſſe they know God, but in works deny him* yea or nay?

23. Qu. *And they that commit Sin, and cannot ceaſe from Sin, are not they of the Devil, and are not they the Servants of Sin, and ſo free from Righteouſneſs, and have they not eyes full of Adultery who cannot ceaſe from Sin, are they not adulterated and whored from the Life of God, and though they promiſe liberty to themſelves and others, yet are not they ſervants to corruption, and do not they live in the fleſh, and are they not dead while they live, and ſo out of the true Faith, and can ſuch pleaſe God,* yea or nay?

24. Qu. *And they that believe in, and obey Chriſt Jeſus the true light, doth not their faith ſtand in the Power of God, and doth it not puriſie their hearts, and give them victory over the World, and do not they who witneſs* (in the Life) *the manifeſtation of the Son of God, alſo witneſs that he deſtroyes the works of the Devil, and takes away their Sin, and makes an end of tranſgreſſion, and changes their Nature which was ſubject to Sin, and makes them partakers of his Divine Nature, and throughly purges and ſanctifies them with his Living Truth, and doth not that make them free from Sin, and ſo make them ſervants of Righteouſneſs, and doth not that make veſſels of honour fitted for the Maſters uſe, and are not ſuch dead unto Sin and alive unto God, and can ſuch live any longer in Sin,*

and

and having mortified the deeds of the Body through the Spirit, ſhall not they live (but not to themſelves, but to God) *and are not theſe Chriſt's; and have they not crucified the fleſh with the affections and luſts thereof, yea or nay?*

25. Qu. *Shall any man ſee the Lord without Holineſs; and ought any to name the Name of Chriſt, but thoſe that depart from Iniquity; and is that the Faith of God's Elect which doth not purifie the heart, nor give victory over the world* (but is without the works). *or is not this dead Faith, and but the Faith of Devils, and ſhall any be ſaved or juſtified by this Faith, yea or nay?*

Conſider of theſe things ye Profeſſors, who ſtumble at the Light, and tell People, that none ſhall be free from ſin in this Life.

26. Qu. *And when is the time, and where is the place, and what is the name of it* (if not in this Life) *that men ſhall be made free from ſin?* (anſwer plainly, that I may ſee how much ye differ from the Papiſts in this particular) *or do ye believe that corruption* (and that which is imperfect) *ſhall enter into Heaven, and inherit in corruption, yea or nay?*

Anſwer, theſe *Queries* in *plainneſs*, according to the *Scriptures* (if ye be able) if not, then *ſubmit* unto the *true Light*, which will let you ſee your *thoughts*, your *darkneſs*, your *unſtableneſs* and *ignorance* of the Scriptures, and *repent* and *believe*, and *wait* in the *true Light*, that you may come out of your *thoughts* and *darkneſs*, and *unſtableneſs* and *ignorance*, into that which the Scriptures *declare of*, to feel *Chriſt* the *Saviour* (from whence the Light doth come) to *redeem* and *ſave* ye from ſin, and to keep ye out of your own *thoughts, inventions* and *imaginations*; that ſo your *minds* may come

to be *ſtayed* and *ſettled* in the Power of the Lord, which moves againſt ſin.

By one who witneſſeth God, Chriſt, *the* Light, *the* Word, *the* Spirit *of* Truth *(and theſe are* one*) and the* Kingdom of God within me; *and ſo am come to the thing that the Scriptures teſtifie of, which was before Scripture was, in whom the Scriptures ends, and the Tabernacle of God is witneſſed with men, and his preſence is felt, which filleth Heaven and Earth, and the Heaven of Heavens cannot contain him; Glory to him in the Higheſt.*

GEORGE FOX, *the younger.*

Honeſt,

Honeſt, Upright, Faithful, and plain dealing with Thee, O Army *of the Common-wealth of* England (*ſo called*) *without flattery, in true unfeigned Love to Thee; with ſomething more particularly unto the Officers of the* Army, *and thoſe that joyn with them in the outward Government of this Nation: Wherein* Truth, Uprightneſs, *and* Equity *is declared for; and* Deceit, Wickedneſs, Oppreſſion, *and* Tyranny, *is declared againſt.*

AT your *firſt* going forth, there was a *true honeſt Principle*, which ſtirred in the *hearts* of *many* of you, which *convinced* you of *ſin* in the *particular*; and it alſo ſhewed you the *deſperate Wickedneſs*, *Cruelty*, *Tyranny*, and *Oppreſſion*, which was upheld by *unjuſt* and *unrighteous Laws* and *Rulers*, whereby the *honeſt People* were much *Oppreſſed*; and in ſeveral of you there aroſe a *true Zeal* againſt this *Abomination*, and then I know your *lives*, and what you had, were not *dear* to ſome of you, but were *freely* given up to do your *Nation ſervice*, in breaking *down* that *Oppreſſion* and *Tyranny* which was brought upon it by the *Enemies of God*, and it; and then a mighty *courage* and *boldneſs* aroſe in many of you, againſt *Oppreſſion* and *Oppreſſors*, and the Lord *appeared* with *you* againſt *them*, becauſe *they* were *his Enemies*, and ſought to *deſtroy* the very *appearance* of *Truth*; and then many of you were *low* and *tender*, and the *hearts* of ſuch People as had *honeſt deſires* in them,

them, and *breathed* for *Liberty*, they were much *affected* with you, and *the Cauſe* you *declared for*, and *vowed* and *engaged* to be *true* and *faithful unto*; and then the Lord *appeared with you* in the field, giving you *mighty Victories* over *your Enemies*, that ſo he might make way for his living Truth to be ſpread, which was then *ſtirring in his People*; and the Lord *weakned his Enemies* before you, and ye ſaw his *mighty hand* therein, and his *mighty Work* (in overturning thoſe his Enemies) proſpered in your hands (for he made you inſtruments therein) until he had *ſcattered his Enemies*, and then he gave you *power* and *opportunity* to accompliſh that you had *vowed* and *engaged to do*, and which his *Light* in *your hearts* had ſhewed you, that you ought to have done.

But you not keeping to *that* which firſt *appeared* in you, and made you *ſenſible* of the *Oppreſſion* that was upheld by the *unrighteous Laws*, *Lawyers*, and *Rulers*; an *earthly ſelfiſh Spirit*, got up *in many of you*, which exceedingly encreaſed *Covetouſneſs* and *Pride* in you; and then the *greatneſs of your Pay*, and the *ſpoyl of your Enemies*, and *idleneſs*, and the *fulneſs of the Creatures*, began to be more *delightful* to many of you, than the *Liberty* you once declared for; and then ſome among you began to ſee how *deceit* and *hypocriſie* crept in amongſt you, and appeared againſt it; but you whoſe hearts went after your *covetouſneſs* and *ſelf-ſeeking*, ſoon ſtopt them, either by *threatning them*, or by *advancing them* into greater places, or by *turning* them out of the *Army*; and thus you began to *back-ſlide*, and then deceit began to wax ſtrong among you, and ſeveral of you began to *ſettle* your ſelves in the Earth, and in your *Enemies Eſtates*, and then you little regarded the *Oppreſſion* that *others* ſuffered under, you being at eaſe your *ſelves*; and thus the *Enemy* beguiled you, and *deceit* wrought

wrought *in you*, even as it did amongſt ſome of the *Sects* and *Opinions*; for in many of them there was a *true Principle* of God ſtirring once, which *convinced* them of their own *ſins*, and alſo ſhewed the *cruelty*, *wickedneſs*, and *deceit* of the *Biſhops* and *Prelates*, and *others*, and cauſed them to *witneſs* againſt *ſuch*; but they not *keeping* to the *meaſure* of God *in them*, a *worldly*, *carnal*, *deceitful Spirit* encreaſed *in them*, and then they ſoon began to *ſettle* themſelves in *another form*, (without the Life and Power of God) which was *as bad* in the nature and ground of it, as that they had *witneſſed againſt*, only it had *another Name*.

And in the ſame manner have *ye acted*; for ye going from the *meaſure* of God *in you*, which ſhewed you the *cruelty* of the *Oppreſſors*, which ye had *fought* againſt; ye ſoon began to *ſettle* the *ſame thing* in the *nature* and *ground* of it, among your *ſelves*, which you had *fought againſt* in *others*, only (in deceit and hypocriſie) you gave it *another Name*.

And then truly *great Wickedneſs* encreaſed among you, (which made the hearts of the righteous ſad) even the ſame as *abounded* among your *Enemies* (whom God overthrew for their Wickedneſs) yea, for then many of you ran into *Hunting*, *Hawking*, *Bowling*, *Horſe-racing*, *Drinking*, and other *vain Games*, and *Sports*, and *Luſts*, and *Exceſs*, and *Pride*, both in your *Diet* and *Apparel*; and your *behaviour* was grown ſo *lofty*, (many of you) that you became a *burden* to all *honeſt-hearted People*, who once had an *honeſt love* going forth towards *you*; but this your Wickedneſs cauſed their love to *wax cold* towards you, and many who were true *Friends*, became *aſhamed of you*, becauſe of your *back-ſlidings*.

And you raiſed *up* the ſpirit of *enmity* and *bitterneſs* in your *Enemies* more and more *againſt you*, by *theſe things*

things which you ran *into*; yea, you gave them great *advantage* by your *back-ſlidings*, and ſome of you ſaw *theſe things* many times with *God's Witneſs*; but ye not keeping to *God's Witneſs* in you, deceitful *fears* aroſe *in you*, which *ſtopt* the mouth of Truth *in you*, when you ſhould have *witneſſed* againſt the *Wickedneſs* that was amongſt *you*; and your *fears* were, leſt you ſhould have been *turned* out of *your Places*, and upon this account, *deceit* was grown ſo *ſtrong* among you, and *treachery*, that ye durſt not *ſpeak* your minds *one* to *another*, for *fear* ye ſhould be *betrayed one* by *another*, and ſo turned out of your places: And thus *deceit* and a *ſlaviſh ſpirit* poſſeſt ye, even until you had loſt your *Dominion* and *Authority* over your Enemies; and then many of you became *afraid* to *do* that which was *juſt* (many times) leſt your *Enemies* ſhould be more diſpleaſed with you; and in *deceit* ye *bowed*, (many of you) even to your *Enemies*, and ſought more to *pleaſe them*, than to do that you had *engaged to do*; and then you turned out many of your *Friends*, and took in many of *your Enemies*, and *mixed* your ſelves with them; yea, you *turned out* many of your *faithful Friends*, only for coming into *the Life* and *Obedience* of that which many of you profeſſed in *words*, and pretended once that you fought for the *Liberty* of.

O **Army**! this is plain Truth to thee, without *flattery*; and thus *falſhood* overſpread you, until the *honeſt Principle* that once ſtirred *in you*, was almoſt *deſtroyed*, and then ye little regarded the *ſufferings* of the *Innocent*, nor the *Oppreſſion* that was in the *Land*, but ye rather ſought to *eſtabliſh* your *ſelves* in the *honour* and *fulneſs* of this *World*; but (poor creatures!) ye could not *ſettle* your ſelves in a *peace* there, for your *Enemies* dayly *plotted* againſt you; and had it not been *juſt* with the Lord to have *ſuffered* your *Enemies* to have *deſtroyed you*, be-

becauſe of your *grievous back-ſlidings* and *wickedneſs*? O *conſider* it, *conſider* it while ye have time, and *prize* the Lord's *loving kindneſs*, that he ſhould yet *ſpare you*, and yet give you time to *repent*.

And ſeeing the Lord hath *ſhewed* you your *back-ſlidings*, with his *eternal Witneſs* in you, and hath begun to fruſtrate the *deſigns* of thoſe that would have *cut you off* in your *back-ſlidings*; and ye confeſs (ſome of you) that you are willing to *take ſhame* alſo to your ſelves wherein you have *back-ſlidden*; therefore ſeeing it is thus, all *mind* that of God in you, which ſheweth you your back-ſlidings, and believe, and wait in that, to feel that nature judged and deſtroyed in you, wherein all this *Wickedneſs* and *Deceit* hath *lodged*; and keep in the *fear* and *dread* of the *Lord God*, that ſo ye may receive his *pure Wiſdom*, whereby ye may be *ordered* in the *particular*, and that ye in *God's Wiſdom* and *Fear* may come to Rule (in your places) for God, to be a *terror* to *evil-doers*, and an *encouragement* to them that *do well*.

And take heed of a *ſelfiſh*, *earthly ſpirit* in the particular, and of the *Honour*, and *Glory*, and *Gain* of the World, (for that the Lord is againſt;) Oh! there is a *ſtrong*, *deep root of it* in many of you, which the *Spirit* of *Judgement* and *burning*, and the *Ax* of God is to *deſtroy*; therefore wait to feel its Work in you.

O **Army**! in thee was I ſeveral years together, in which time I ſaw the *mighty appearance of God* with thee, even in the time of the *outward War*; and when the *War* was ended, *I left thee*, in obedience to the appearance of the living God unto me; who called me out of thee by his Powerful Word in my heart, through which he hath ſanctified me, and hath brought me into the life of that Truth, which I, and many of you in the *Army* profeſſed in Words.

And

And I can truly *say* in the Fear of the Lord, That my *love* hath *been*, and yet *is* tender *towards you*, for the good of your ſouls; and I have ſeen your conditions, and have conſidered them in the Spirit of the Lord, and I cannot *flatter* any of you, but muſt deal plainly and truly with *you* and *all People*.

Truly in many of you there is an exceeding *lofty*, *proud*, *covetous*, *deceitful nature*; and in others of you, there is a *lofty*, *proud*, *luſtful*, *devouring*, *wanton*, *vain nature*; though many of you I know have felt *a meaſure* of the *Power of God*; yet verily ye have ſo *backſlidden*, that iniquity hath gotten a *ſtrong hold* and *root* in moſt of you; therefore ye muſt keep down to the *Witneſs of God in you*, which ſearcheth *your hearts*, and will let you ſee what is *there*, that ſo the Lord's righteous *Judgement* ye may all feel, and own *it* upon that nature *in you*, which is contrary to the *living God*; for if ye keep not to the *Spirit* of *Judgement*, I know whatever you have declared *in words*, that *a ſelfiſh Spirit* will get up more and more to act *in you*: And verily *Friends*, if you keep not your minds to the *meaſure of the pure God* in you, a ſecret *boaſting* will be ready to get up *in you*, of what you have done, and then you will ſoon forget where you are, and your minds will run further and further into your *Commiſſions*, and into your *great Houſes* and *Lands*, which many of you have got; and others minds will run into your *Souldiers places*, and *eaſe*, and *idleneſs*, and *theſe things* will beguile you if take not heed, and you will ſoon forget the *Oppreſſions* then, that others ſuffer under; and if ye ſhould do *thus*, verily the Lord God would ſoon *overturn you*, and *break you to pieces*.

Therefore all wait in the *Light* which ſhews you *ſin* and *evil*, that ſo by it ye may be brought to *deny your ſelves*, and to come out of the *loftineſs* that ye have been

been in, into the *true humility*, (which goes before the true honour) and come into *moderation*, both in your *Diet* and *Apparel*, and in all things, and this would anſwer the *Witneſs* of God in all *People*; and that being anſwered, it would beget *again* a love *in them* towards you, which you *loſt* when you went into the *exceſs*. Therefore *be ſober*, and *watch* in the *Light* of the Lord *Jeſus Chriſt*, which he hath enlightned you withal, and believe *in it*, that ſo ye may be preſerved by it, out of the *deceitfulneſs* of this *World*, and that ye may be kept *faithful* in your *places*, for the *preſerving* of the *outward Peace* and *Liberty* of the Nation, while ye feel a *Freedom* in that which *convinceth* you of *evil*, for the bearing a *carnal Weapon*; and know the *manifeſtation* of God's Spirit *in you*, and wait to feel the *motions of it*, and be obedient thereto, and this will bring you to do *violence* to no man, nor to *accuſe* any *falſly*; but it will bring you out of all ſuch things, if you keep to it, and it will make you to be *content with ſuch wages* as may find you *Food* and *Raiment*, and things *neceſſary* and *convenient* for your *Places*; and this you would then be worthy of.

So know the Lord hath a *mighty Work to do*, therefore wait in his *Light*, that ye may be kept truly ſenſible of your Places, and go not beyond them, but keep in the Fear of the Lord, and wait to know what God requireth of you in your places, leſt the Lord caſt you out. So remember you are warned, and it is in tender love to your Souls.

This following, more particularly concerneth the Officers of the Army, *and* Rulers *of this Nation, than the Army in general.*

Take heed of *raiſing* or *continuing War* with other Na-

Nations (in your own wills) for to get your ſelves *a Name*, and to get their *earthly Treaſures*, as ſome of you have been inſtruments to do; for the *Lord's hand* hath been, and yet is *againſt that*, and he will not *proſper you therein*; therefore be you warned, and know that this is a warning unto you from the Lord God; and ſeek *peace*, and *eſchew evil*, and learn to *do well*, that the Bleſſing of the Lord ye may come to feel, and that this deſtroying of Creatures about Religion, and the Honour and Gain of this World may ceaſe.

And take heed how ye meddle with *Religion*, for that hath *ſplit* and *broken* many *Rulers* before you; therefore ſet not up *one Sect*, and throw not *down another* by an outward *Law* and *force*, for that is *wrong*, and the Lord is againſt that; but wait *in his Light* to receive *his Counſel*, that ſo ye may be kept in *God's Wiſdom*, and that therein ye may be inſtruments in the hand of the Lord, for the keeping of the outward Peace of theſe Nations which are under your Command.

And take heed of *hearkning* unto *ſuch*, who in the *King's* time cryed *him up*, and ran to him to give them *a Law* to ſettle them in *their Worſhip*; and then again in the *Parliaments time* ran to them, and cryed *them up*, begging a *Law* to ſettle *Church-government*, (as they call'd it) and then in the *late Protector's* time cryed *them up*, and Petitioned unto them with many *feigned flattering words*, and begged *a Law* of them to ſettle them *in their Worſhip*; now theſe are the *deceitful workers*, who teach for *filthy Lucre*, and are *time Obſervers*, who through *covetouſneſs* and *feigned words*, makes *merchandize* of the People; and theſe *quench the Spirit*, and *deſpiſe Prophecying*, and change with the *Times* and *Governments*, let them be never ſo *contrary*; and theſe are neither *true to God* nor *man*, but are *men-pleaſers*, and

and ſuch ſerve not the *Lord Jeſus*, but their *own bellies*; and theſe wanting the Power of God, run to the *Rulers* for an *outward Power* to uphold them; theſe are whored from the *Life of God* in their own particulars, and theſe ſeek to ſtop the *Life of God* where ever it appears; therefore take heed of upholding or ſetting them up by an outward Law, leſt you become the Beaſt [mark that] which carrieth the Whore, which is to be taken with the *falſe Prophet* and the *old Dragon*, (the Father of all unrighteouſneſs) and **caſt alive into the Lake.**

Now the *true Worſhip* and *Religion* which ſtands in the *Spirit*, and in the *Truth*, muſt be *ſet up*, and *eſtabliſhed*, and *upheld* by the *Power immortal*, and not by an *outward Law*.

But let your *Law* ſtop that in (*all* whereever it appears) which wreſtles with *fleſh* and *blood*, and fights with the *creature* about *Religion*; for this Spirit could never make manifeſt the true *Worſhip* and *Religion*, neither would it ſuffer others to do it, who had the Spirit of God, if it could ſtop *them* by an *outward Law* or *force*; ſo that which *fights*, *wreſtles*, and *ſtrives* with the *Creatures* about *Religion*, is not for Chriſt, but is *ante* againſt *Chriſt* and the *Apoſtles*, who wreſtled not with *fleſh* and *blood*, but with the Power of *Darkneſs*, and with the *Spiritual Wickedneſs* in high places; that ſo *Wickedneſs* and *Deceit* might be deſtroyed in the Creatures, and that the Creatures might be *preſerved*; and their *Weapons* were not *Carnal*, but *Spiritual*.

But they that cry out to the *Rulers* for an *outward Law* to *uphold* their *Worſhip* and *Religion*, they War not with the *Spiritual Weapons*, but with the *Carnal*, and theſe deſtroy the *Creatures*, but cannot deſtroy the *Wickedneſs*; and theſe have *quenched* the *Spirit* in their own *particulars*, and theſe would *quench* it in *others*,

and will not *ſuffer him* that hath ſomething *revealed* unto him, to ſpeak, but cry to the *Magiſtrates*, or to the *rude multitude*, for *help*, and ſo *flee* to their *Carnal Weapons*; and thoſe being ſtirred up by their *Teacher*, ſome of them oft-times beat thoſe that have the *Truth* to declare in their *Synagogues*, and *hale* them out, and *rail* on them, and *ſpit* upon them, and ſometimes *Buffet*, *Stock*, *Whip*, *Impriſon*, and *mangle* the *Creatures*, and ſo *mar* and *deface* the *Workmanſhip of God*; and this hath been the work of *Antichriſt* in *all Ages* when *Truth* hath *appeared* againſt *Deceit*; and ſuch cannot truly ſay, *Truth* hath prevailed on their parts, when they have thus *Beaten*, and *Haled*, and *Stocked*, and *Whipped*,, and *Impriſoned* the *Creatures*; but **Violence** there at that time hath *prevailed*, by which they that have had the Truth to declare, oft-times have been ſtopped from ſpeaking it.

So let none do *Violence* to one anothers *Perſons* or *Eſtates*, but let your *law* take hold on them that would *do ſo*; but let th m alone in their *Profeſſion*, and then it will ſoon appear who is in the *Truth*, and who are *Miniſters of Chriſt*, and of the Spirit; for thoſe that are *in the Spirit of Truth*, will aſſuredly *prevail* over them that be in the *Spirit of Deceit*; and this will be manifeſted ſoon, if there be *no Violence* done to them who be in the *Spirit of Truth*, thereby to ſtop them from ſpeaking the Truth, and then the *Truth* will reach unto the *Witneſs of God in Peoples Conſciences*; and then many who could nor diſcern the *Truth* while there were ſuch *ſtrivings* and *fightings* with the *Creatures*, will come to *ſee* and *feel* it; and then *Truth* ſhall *prevail*, and *deceit* ſhall *fall* whereever it be, and what *covering* ſoever it hath got, it ſhall be *ript off*; and he that is in the *Spirit of Truth*, and abides in it, ſhall overcome *all falſe ſpirits*.

Now

Now I know ye are not altogether *ignorant*, how that the *lives* and *goods* of several in this Nation have been made *a prey upon* by the *Priests*, who have *robbed* and *spoiled* both the *Fatherless*, *Widows*, and *others*; and have Imprisoned *several* unto *Death*, by a *Law* made by the *Popish Kings*, and since *strengthened* by those that are called *Protestants*, concerning *Tythes*, and these before mentioned have suffered thus for not paying *Tythes*. Now *Tythes* in the Law given by the Command of God unto *Levi*, the *changeable Priesthood*, (who was to have no inheritance among his Brethren) was for the *maintenance of that Tribe*, and also for the *Fatherless*, the *Widows*, and the *Strangers*: but *Christ* being come after the order of *Melchisedech*, he is the *everlasting unchangeable High-Priest*, (not made by *a carnal Commandment*, but by the *power of an endless life*; he offering himself up once for all, put an end to the *changeable Priest-hood*, which was made by *a Law* which gave them *Tythes*; so this *Priesthood* and this *Law* was *changeable*, this *Priesthood* could not *continue* by reason of *Death*; so this *Priesthood* being *changed* and *ended* by *Christ* the *unchangeable Priest*, made by the power of an *endless life*, there was a *necessity* also of *a change* and *end* of that Law, by which the *changeable Priests* (who could not continue by reason of Death) were made, which gave them *Tythes*; then Christ the *everlasting High-Priest*, made by the power of an *endless Life*, by the same *Power* he made *Ministers*, and *freely* gave them gifts for the work of the Ministry, which was for the *perfecting of the Saints*; and in the power of an endless life sent he them forth, saying, **freely** *ye have* received, **freely** *give*; *and into what house soever ye enter, and they receive you, ye may* eat *such things as are set before you, for the work-man is worthy of his meat.* These were *Work-men*, and they first *planted a*

Vineyard, and then ate of the *Fruit* thereof; first gathered *a Flock*, and then *did Eat* of the *Milk* thereof; *sowed Spirituall things*, and *reaped* of their *carnal things*, unto whom they had sown *Spirituals*; *Preached the Gospel*, and *lived of the Gospel*; these were not *made Ministers by the will of man*, nor *by an outward Law*, neither received they their *maintenance* by an *outward Law*, nor *compelled* or *forced* any to *pay* them; neither *robbed*, or *spoiled*, or *imprisoned* they any that would not give them *Maintenance*; but they had *a necessity* laid on them *to Preach* the *Gospel*, and they did so, and *coveted no mans gold, or silver*, or *apparel*; and these sought not *Peoples goods*, but *them*; and their *diligence* and *care* was not to make the Gospel *chargeable*, for having *food* and *rayment*, they were therewith all *content*; and they received it of *such* also (mark that) as did receive *them* and *their* Testimony, and so *oppressed* no man.

But *Paul* foresaw that after his *departure grievous* and *ravenous Wolves* should enter, that would not spare Flock; and *Christ* propheſied of them *also*; and these entred before *John's* departure; and he warned *the little Children* (who had the anointing abiding *in them*) to take *heed* of them, for they were the *Antichrists*, and and went from the annointing *in the particular*, and so from those that were *in it*; and then the *murthering spirit* got up in these, and the World went after these who spared not the Flock, but killed *those* that had the Testimony of Jesus, which is the spirit of *Propheſie*; and these *Antichrists* having lost the spirit, being *ravened* from it in their own *particulars*, and having *killed* those that were made *Ministers* by the Spirit, who had *freely received*, and *freely gave*; then they set up their *Schools* and *Colledges*, there to make *Ministers* by the *will of man*, and then made *a carnal Law*, whereby they

they had *Tythes* given them; for these had not *freely received*, neither would they *freely give*; so *Tythes* among the Gentiles were set up by the *devouring, murthering spirit* by *a Law*, by which *Law* they are yet *upheld*, (and not by God) and they that yet receive *the Tythes*, are found in the *devouring, murthering spirit*, (many of them) who have devoured many *Peoples goods* in this Nation, who could not for Conscience sake *pay Tythes*, and have caused *several others* to be kept *in Prison* until *Death* for the *same*. And this hath been the work of *Antichrist*, who hath the *sheeps clothing*, the *good words*, but inwardly is the *ravening* Wolf.

And in this *Work* many of the Priests of *England* have been found of *late*, as is manifest by their *Fruits*; and they have the same *unjust Law* to *oppress* and *destroy* the *innocent* still; notwithstanding some of you have *pretended* and declared much to the contrary long.

Now many of the *Priests*, when we tell them of this their *cruelty* and *oppression*, they will say, *They are Ministers of the Gospel, and he that Preacheth the Gospel, God hath ordained that he should live of the Gospel.* Well, we say so too, *That we are Ministers of the Gospel, and he that Preacheth the Gospel, ought to live of the Gospel (which is the Power of God) and ought not to have any outward Law to compel any to give him whereon to live.* So this is that which we (who have learned to do unto all men, as we would they should do unto us) would have, *That he that Preacheth the Gospel should live of the Gospel*, and not on *that* which comes by the *force* of an *outward Law*; but the *Priests Maintenance* is contrary to the *Maintenance* of the *Ministers* of the *Law* or *Gospel*.

Therefore, first let there be *no outward Law* to hinder or restrain any *People* from *hearing* any whom they *believe* is a *Minister of the Gospel*; nor yet *to compell any*

to *hear* any *one* whom they *believe is not a Minister of the Gospel*; for an outward Law can but *restain* or *compel* the *outward man*, but the *heart* none can *restrain* from *Evil*, nor *compel* to the *good*, but the *Law* and *Power of God* onely in the *heart*; therefore let there be a free Liberty for all people to *meet* concerning their *Worship*, provided that under *pretence of meeting* to worship, they meet *not to Plot* for the *overthrowing of the outward Governours* by an *outward Power*; for if that can be *proved* and made *manifest*, truly, then let such *suffer* by an *outward Law*.

And likewise, let there be *no Law* to *compel* any one to *maintain* any *Teacher*, neither let there be any *Law* to *restrain* any one from *giving* any thing to their *Teacher*, (for this is but equal) so let the People have *Liberty* herein, that so this oppression about the *Maintenance of Teachers* may *cease*; And then it will soon *appear* whether these *Priests* be *Ministers* of the *Gospel*, and whether *their Gospel* will *maintain them*; yea, or nay.

But many of the Rulers have said, *If we should not provide Maintenance for our Ministers, then Preaching would soon fall, and then many People would become Heathens.*

I answer, He that is a *Minister of Christ*, the *Power of God*, which is the *everlasting Gospel*, *a necessity* is laid upon him to *Preach the Gospel*, and wo be unto him *if he Preach not the Gospel*: And he that is sent forth by Christ, is not to take thought what he *shall eat*, or what he *shall drink*, or wherewithal he *shall be cloathed*; for his heavenly *Father* knoweth that he hath need of *all these things*, and provides them for those that he *sends forth*, (without an outward Law to compel it) that so they lack not any thing.

Now that *Ministry* which the forcing an *outward Main-*

Maintenance for it, will cauſe it to ceaſe, [mark] this *Miniſtry* never did any good or *ſervice* for *God*, nor ever can (that is God's Truth unto you) at the *furtheſt*; this *Miniſtry* hath but brought People *to draw near nnto God with* their *mouths*, and to appear to honour him *with their lips*, when *their hearts* have been *afar off*, but this *Miniſtry* could never bring any into the *true knowledge of God*, and *Chriſt*, whom *God* hath ſent and *freely given* for *a Covenant of Light*; and without this *knowledge*, all People upon the Earth are without the *Life Eternal*, and ſo are *Heathens*, whatever they profeſs *in words*, though they may make *long Prayers*, and think to be heard in their *much ſpeaking*, as the *Phariſees* and *Hypocrites* did, whom Chriſt call'd *Heathens*; therefore conſider what a *Miniſtry* you have *upheld*, and do *uphold*.

So let that *Miniſtry fall* which cannot *ſtand* without an *outward Law* for to *compel* an *outward Maintenance for it*; for the Lord regards it not, but his hand is againſt it, and againſt that which would uphold it, and *both* muſt *fall together*.

So what is here declared concerning *Religion*, and the *Maintenance of Teachers*, and the like, it is in the *Equal Royal Law* of *Liberty*, which is, **To love thy neighbour as thy ſelf, and to do unto all as we would be done unto.**

And ſo if *the ſpirit* which we are led and guided by (who are called in ſcorn *Quakers*) be not *able* to *prevail* over *that* which we *oppoſe* in *others* as *Error*, then let us *be manifeſted to be in the Error*, and let *us fall*; onely let there be a *fair Tryal*, and let there not be ſuch *beating*, and *haling*, and *tearing*, and *mangling*, and *ſtocking*, and *impriſoning* of the *Creatures* as hath *been*; for where ſuch things *have been acted*, many have been *ſtopped* at *that time* for *ſpeaking* the Truth, yet notwith-

ſtanding the *Truth* hath *prevailed* over all, and ſhall *prevail*. And if that can be proved againſt us truly, that we *plot* at our *Meetings*, or at any other *time* againſt the *outward Governours*, to *overturn them* by an *outward power* or *force*; then let us alſo ſuffer (as I ſaid before) by a *juſt Law*.

And if he that ſends us forth, will not *provide Food* and *Raiment* for us, then let us *want*; and if we cannot *live* of our *Goſpel* which we Preach, without an *outward Law* to compel us an *outward Maintenance*, and if our *Miniſtry* will not ſtand without it, then let us *want* whereon *to live*, and let our *Miniſtry fall*.

And let none be *compelled* to uphold another's *Meeting-place* (concerning their Worſhip) for that is *Oppreſſion*; but let every one *uphold* their *own*; and that ſort of *Profeſſors* that will not uphold the *Place* where they *meet* to Worſhip, let their *Houſe fall*, and then it will appear where the *earthly Spirit* lodgeth; for they that *compel others* to uphold *another's place of* Worſhip, do but *cover* and *ſtrengthen* the *earthly Spirit*; therefore let there not be ſuch *havock* made of *Peoples Goods*, as hath been of late upon many, who could not give to the upholding another's *Meeting-houſe*; for that is out of the equality, in the *Oppreſſion* and *Tyranny*.

So come into *that* which is *equal*, and keep in *that*, and *that* will bring you to act that which is *equal* and *juſt* unto all, and to break all *outward Laws* that are not *equal* and *juſt*, but tend to *Tyranny* and *Oppreſſion*; and truly there are many *Laws* and *Cuſtoms* in this *Nation*, whereby the Innocent are *oppreſt*; ſo wait to feel the Power of God, that ye may *Rule* and *Govern* in that, (for the Lord;) and *feeling* the *Power of God*, and keeping to that, it will bring you out of all *deceit* and *tranſgreſſion* in the *particular*, and ſo to ſtand over

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all *deceit* and *tranſgreſſion* in the *general*, and it will alſo bring you to *judge righteouſly*, without *reſpect to perſons*; and this will *reach* to the *Witneſs* of God *in all Conſciences*.

So wait to feel the *higher Power* to rule over the *evil doer* in the *particular*, and to know and feel the *Authority* of God *there*, and then ye will come to rule *over all evil doers* in the *higher Power*, even in the Authority of God, and then that of God *in all Conſciences* where ye come to Rule, ſhall anſwer to your Government.

But if ye give way to the *evil doer* in the *particular*, and let him have *the Liberty* there, [mark that] then that will cauſe the *Juſt* to *ſuffer* in the *particular*, and then the ſame will give *way* and *liberty* to *evil doers* without, whereby the *Juſt* without will come to ſuffer alſo.

Therefore keep to the *Power of the Lord* in your particulars, (you who have felt it) and that will bring ye to do *Juſtice* unto all, without *partiality*; and this will make you *honourable* in the *hearts* of the People, and then ſhall *Righteouſneſs*, *Truth*, *Equity*, *Mercy* and *Juſtice*, proſper over all, and be *exalted*; and all *deceit*, *unrighteouſneſs*, and *unrighteous wayes* ſhall be confounded. So remember, *He that ruleth over men, muſt be juſt, ruling in the Fear of God*.

Something after.

AND all ye that are Officers *and Rulers now, who have taſted of the pure Power of the Lord God, and have felt it ſtirring* in you, *againſt all* Oppreſſion

preſſion *and* Tyranny, *whereby alſo ye were made to witneſs againſt the* back-ſliding *of* others, *even to the* loſing of your Places, *(ſome of you) ſome being* turned out, *and others that could not ſtay for* Conſcience ſake.

Well, keep to the Power of the Lord which ye have felt, and do not abuſe it ; *but wait* in it, *that ye may be kept low in his fear, that ſo thoſe who are come to ſee their* back-ſlidings, *and do repent them, may come to have* unity *with you, and you with them, in that, which kept you in any meaſure out of the* back-ſlidings, *and which hath alſo brought them to ſee* theirs, *and to repent of it ; for that is but one in you both ; it is even the meaſure of the pure God which is given you to profit withal ; therefore in that all wait to receive the Wiſdom which is from above, that in it ye may all be preſerved and kept in* unity *together , and that therein ye may be inſtruments for the ſettling and preſerving the outward Peace and juſt Liberties of the People of theſe Nations, which are under your charge.*

But verily, much of the Wars which have lately been entred into, have not been for the Peace, Safety, *and* Well-being *of theſe Nations, (for the Power being loſt, Pride and Luſt was the ground of them ;) Therefore all mind the Lord's Wiſdom and Counſel, that peradventure ye may find, and ſee a way how to ſtop them, leſt ye bring Enemies upon heaps, both upon your ſelves and theſe Nations ; for yet verily, breaking, breaking, overturning, and yet overturning will be among all thoſe that will not ſubmit to the Counſel of the Lord, and wait in his Light, to be led and guided in his Wiſdom ; for he will be known to Rule in the Kingdoms of men, and he will exalt his own Name over all.*

Many are your Enemies within and without , therefore be not high-minded, but fear, leſt they prevail over you.

The Lord is near unto all thoſe that fear him, and truſt in his Name, to deliver them ; but thoſe that go out of

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his Fear, and truſt in the wiſdom or arm of fleſh, they ſhall be broken; the mouth of the Lord hath ſpoken it.

Given forth in the former part of the 3*d*. Month, 1659.

By one who loves the proſperity of the Truth, and the good and well-being of all Creatures,

GEORGE FOX, the younger.

A few

A few plain Words to be conſidered by thoſe of the Army, *or others, who would have a Parliament that is choſen by the voices of the People, to Govern the three Nations: Wherein is ſhewed unto them, according to the Scriptures of Truth, that a Parliament ſo choſen, are not like to Govern for God, and the good of his People. Alſo ſomething to the other part of the* Army, *and the* New Committee, *who turned out, or own the turning out of the* late Parliament.

GReat *are the cryings out of ſome of you of the* Army, *and the People of theſe Nations, concerning the* diſſolving *of the* late Parliament, *and it appears with a* pretence *of a very great* Zeal, *that you have for* Liberty, Equity, *and* Juſtice, *and the* general good *of the* three Nations; *and you appear in* a great fear, *that if the People loſe the* enjoying of Parliaments, *that then they ſhall loſe* their Birth-right *and* their Liberty, *both as* Men, *and as* Chriſtians; *and that* Equity *ſhall be laid aſide, and that the* People *muſt be* Ruled *over by a* Tyrannical Power *of* rebellious men, *whoſe* Wills *muſt be the* Laws *that the People muſt obey. But you ſay, if the* Parliaments *be choſen by the People, then* in effect, *the People make their* own Laws *to be* Governed by, *becauſe they choſe their* Law-makers *themſelves; and this is* England's Birth-right *you ſay, and it is* juſt *and* equal *that the People ſhould enjoy it; and if they do not, then the* preſervation *of the People of God you ſay* is loſt, *and*

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all good Government *will* ceaſe, *and the People will be made* a Prey *upon, and ſo the* three Nations *will be* ruined *at once*; *and therefore ſeeing ſuch things are like to come to paſs, if a* Parliament *choſen by the People be not* upheld, *ſome of you have ſaid, you will* aſſert *their* Cauſe *to the laſt drop of your blood.*

Anſw. Friends, It's good to be *zealouſly affected* in a *good Cauſe*; and it's good that the *zeal* be according *to knowledge*; and it's precious to have the *zeal moderated* with the *Wiſdom of God*; Therefore I exhort you in that *Life* and *Wiſdom* which is of Chriſt, my Maſter, (who came not to deſtroy mens lives, but to ſave them) that you would mind the *Dread* and *Fear* of the *Lord God*, which is the beginning of *Wiſdom*; therefore be *moderate*, and in *coolneſs* conſider theſe things which I ſhall declare unto you, which in waiting upon the Lord, he by his Spirit of *Wiſdom* and *Underſtanding* opened *in me*, concerning the *chuſing* of *Parliaments* by the *Voices* of the *People*, and I know that you who truly deſire the good of *God's People*, and that *Mercy* and *Juſtice* might be *eſtabliſhed* by *righteous Laws*, (whereby Equity and Juſtice might be done unto all, without reſpect of perſons) may clearly ſee with God's *Witneſs in you* (which will anſwer to my words) *That you are not like to ſee your deſires fulfilled, by a Parliament that's choſen by the Voices of the People*; mark the reaſons; Becauſe the *greater part* of the People that are admitted to chuſe *Parliament men*, are ſuch as do not truly deſire the *good of God's People*, whatever they may profeſs *in words*; therefore it being in their *Power* to chuſe whom *they will* among themſelves (as it is) becauſe moſt *Voices* carry it; they will *chuſe* ſuch *men*, as are *like minded* with themſelves; that's plain, and according to the *Scriptures*, for the World love their own, as ſaith *John*; and now for proof, that the grea-

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ter part are not such as desire the good of the Lord's People, I would have you consider, how that the Scripture saith, That the flock of Christ is a little flock; and Christ saith, *Strait is the gate, and narrow is the* way *that leadeth unto* Life, *and* few *there be that find it; but broad is the* way *that leadeth unto* destruction, *and* many *there be that walk therein; and though* Israel *be as the* sand of the Sea, *yet but a* remnant *shall be saved*: Now if ye believe these *Scriptures*, then may you see that a *Parliament* that is chosen by *most voices*, are not like to *act for God*, and the *good of his People*; and it hath been the *complaint* of the *sobereſt* and *honeſteſt men* in several Counties, when they should have chosen *Parliament men*, that they could not *chuſe* such a man as *they judged* would act *singly* for the *good* of the *People of God* and the *Country*, because they were *over-voted* by the *wild diſaffected People*, who sometimes have been stirred up by their *Prieſts*, to *vote* for *such a man* as the *Prieſts* knew would *act* for their *covetous*, *oppreſſing self-intereſt*; and in some places some *great proud men*, who desired to be in *Authority*, have *feaſted* the People, and sent *Gifts* to them with *flatteries*, thereby striving to get the People to *vote* for them, promising them *to stand for their Liberties*, when it hath been but to serve their own *self-ends*, and thus the *People* have been *deceived*; and if *at any time* in some *Counties* and *Places*, the *honeſt ſober People* have *choſen* some *honeſt men* to serve in *Parliament*, yet there being so *many* in the *Parliament* that have sought their *own Honour* and *Gain*, that such men as were *honeſt*, and would have made *juſt Laws*, and have acted for *Equity* and *Liberty*, they have been hindred; because what is *done* in *Parliament*, is *done* by *moſt voices* also, and the *honeſt party* in the *Parliament* having been the *leſſer party*, have been *over-voted* also: **The Light in your Conſciences will witneſs that theſe things are true.** And

And whereas it is ſaid, *That it is* England's *Birthright, that the People ſhould chuſe their own Law-makers.*

I anſwer, Then *many thouſands* of men in *England* have been wronged of, and kept long from their *Birthright*; for ſuch as are not *Free-men* of ſome *Corporations*, or have not *Free-land* of their own, are not permitted to chuſe *Parliament men*, (mark that) though they be far *more honeſt* and *underſtanding men* than many that are *Free* of ſuch *Corporations*, and have ſuch *Land*; ſo that it's but *a part* of the People that muſt chuſe *Law-makers:* And further, he that hath *Free-land* worth forty ſhillings by the year in ſeveral *Counties*, *he* may give his *Voice* in ſeveral *Counties* where his *Land lyeth*, for ſeveral *Parliament men*, when as *he* that hath *Land* but in one *County*, cannot have the ſame priviledge, though he be *a far more honeſt man*; and he that's a *Free-man* of that *Corporation*, that finds a *Parliament man*, or *men*, and hath *Free-lands* in the *Country* alſo, he may chuſe *both* in the *one*, and *other*; but he that is not *Free* of ſuch a *Place*, he may not have the like priviledge, though he be *more honeſter* than the other: And this aroſe from the ſame ground, that *negative Voices* aroſe from; and it hath been the *Manner* and *Cuſtom* of *England*, to call and chuſe many *wiſe men*, after the *fleſh*, and many *mighty* and *Noble men* (ſo called) to be *Parliament men*, that ſo we ſee the calling and chuſing of *Parliaments* in *England*, hath been exactly contrary to God's calling and chuſing: Read 1 *Cor.* 1. 26. (and therefore *ſuch Parliaments* are not like to *act* for God, and the *good* of his *People*, but againſt them) But that which God hath called and choſen, ſhall confound and bring to naught the *Wiſe*, and the *Mighty*, and the *Noble things* (ſo called of the World) (and this the Lord will bring to paſs) that ſo

no

no flesh may *glory* in his presence: Read 1 *Cor.* 1. 27, 28, 29. And likewise the *chusing* of *Parliament men*, according to the Custom of *England* (which is called its *Birth-right*) stands in *respect* of *persons*, and not in *equality*; for the *rich*, *covetous*, *oppressing men*, who oppress the Poor, they have the only power to chuse *Law-makers*, and they will chuse to be sure, such as will uphold them in their *Oppression*; and the *poor man* that is oppressed, though he have no *power* allowed him *to chuse*, yet he must *be subject* to the *Laws* which they make who are his *Oppressors*, or else he is accounted a *Rebel*; so what *right* think ye is the *Oppressed* like to have, when *his Oppressors* chuse the men that are to be *Judges* of his *Cause*: and thus the *rich men* oppress the *poor*, and draw them before their *Judgement seats*, as they did in *Jam's* his dayes, *Jam.* 2. 6. These things being *considered*, ye may see the *unequalness* and *partiality* that hath been in chusing of *Parliaments*, according to *England's* Custom, and how unlike it is that a *Parliament* so chosen should make *England* a *free Nation*, seeing the *great Oppressors* of the Land (*viz.*) Priests and Lawyers, and the great *wicked*, *covetous*, *persecuting men*, are so much concerned in the chusing them; so that if *Parliaments* so *chosen* should *continue*, the *People of the Lord* are not like to be *set free* from their *Oppression*, (though *Parliaments* and *Rulers* have been made to do many good things by a Power which many of them scarce knew) but the Lord hath a *further thing* yet to *do* in the Nations, than either *Protectors* or *Parliaments* would *submit* unto; therefore the Lord hath thrown them by, but they had first a *day of tryal* given them, and now is the Lord *trying others*: and if they will not *do his Work*, in breaking every *yoke*, and letting the *oppressed go free*, **God will assuredly break them with a greater destruction than came upon those before them:**

them. Therefore let your *moderation* be known unto *all men*, for the Lord is at *hand*; and *thirſt* not *after blood*, leſt the Lord give ye *blood* to *drink*; and we know that *Kings*, and *Protectors*, and *Parliaments* have made *fair pretences*, and have given themſelves *fine Titles*, and have pleaded that they had *a juſt right to*, and *a neceſſity* for their *Authority*, and ſought to get into the *affections* of the *People* by *ſmooth words* and *large promiſes*, to carry on their *own deſign*, but their *hearts* were not *right* before the Lord; and therefore he *broke them*, and their *Titles*; and know that the *People* that fear God, they matter not *Titles* and *high Names*, but they look for *righteous actions* to be brought forth; and many ſee that a *Parliament* that was *choſe* by the *moſt voices* of the outwardly *rich People*, were not like to *act righteouſly*; and therefore they are *willing* to wait *to ſee* what the Lord will do *by others*; and we *ſee* that People have been in *great Blindneſs*, in contending for *Parliaments* ſo *choſen*; ſo let *this Wiſdom* be learned and lived in, which is better than the *ſtrength of fools*, who oft *periſh* in their *paſſion* and *folly*.

And now *Friends* in the *Army* and *Committee*, that have turned out the *Parliament*, *Dread* ye the *Lord God*, and *mind* the *equal*, *juſt*, *noble Principle* of God *in you*, which hath ſtirred againſt *Tyranny* and *Oppreſſion*, and make it not your buſineſs to declare only for *Freedom*, as ſome before you *did*, and did not the thing they declared for; but in the *Fear* and *Wiſdom* of the Lord, go ye on to *act* for the *good of all his Creatures*; and ſeek not your *own Honours*, but ſingly do the *ſame*, both for your *Friends* and *Enemies*, that you would *have them* do for you, if they were in *Authority* as ye *are*; and until ye come to *this*, ye are not like to *proſper*; the Lord *abhorreth* the *lying*, *flattering*, *double*, *deceitful tongue* and *heart*; and the People alſo have been *wea-*

ried with *fair words*, because the *actions* have been *wanting* that should have accompanied the *said words*.

Remember how you have *cryed out* against the *Oppression* of *a forced Maintenance* for *Teachers*, and now ye are *tryed*, and have Power given you to break that *Oppression* down, which some of you I say have desired *others* to *do*; therefore *abuse* not your *Power*, but leave the People *free* to maintain their *own Teachers*; (mark) The *Ministers* that *Christ sends forth*, they have no *need* of you in this *particular*, as to provide *Food* and *Raiment* for them, for their *Heavenly Father* knows that they have *need* of those *things*, and *provides* it for them without an *outward Law* to *compel* it, that so they lack not any thing; and that *Teacher* that will not *consent* to this, he serveth not the *Lord Jesus*, but his own *Belly*, and that is his God; and such a one can never *profit* the People, and (mark) if ye should take away *Tythes*, and Command by a Law any *other Maintenance* from us for Teachers, that would be the same *Tyranny* and *Oppression* in the nature and ground of it, that *Tythes* were, and we must bear our *Testimony* against it *also*, and our *Lives*, or *Estates*, or *both*, must yet *suffer*; therefore if ye do thus, you leave *us* in the *same Bondage* as before: And let *Laws* be provided, that are *righteous*, *just*, and *equal*, according to that of God *in the Conscience*; and let such be *impowered* to execute them that will *hear* and *determine Causes* freely, according to *righteousness*; and let *causes* of *difference* between *man* and *man* be heard in every *County*, and when by plain proof of two or three witnesses (without transgressing Christ's doctrine) it come to be *manifested* who have done the wrong, then let the *Executioners* of the *Law* be impowered to *cause* the *party* or *parties*, to restore for the *wrong* that is done according to *Equity*, that so this *abominable Oppression* about the *Law* and

Lawyers

Lawyers may be broken down; and *thunder down* all ungodly *gamings*, and *shews*, whereby the *foolish wild People* are *cheated* of their *moneys*, and spend away their precious time to the *dishonour* of the pure God.

And let the *People of the Lord* have *their Liberty*, to speak his *Word freely*, *where* and *when* his *Spirit* leads them and gives them *utterance*; and let the *Law* take hold on such as would *wrong* any man's *Person* or *Estate*.

And let the *dread* of the Lord be upon your *Spirits*; and wait in his *Light*, to receive his *Wisdom*, that therein you may be ordered in the particular, and in it order all things to his Glory, that ye may remove all *that* which is *standing*, which is contrary to the *Will of God*.

And meddle not to *establish Religion* and *Teachers* by an *outward Law*, for verily if *ye do*, ye will be *broken*; let that alone to *Christ*, whose work it is: Consider all that went before you of late years, that would be medling with such things, the Lord broke them to pieces, and they were warned in their day, as ye are now. And let not your *many Victories* which ye have obtained, nor your being preserved in so many *overturnings* (wherein ye have been made instrumental) nor your strength, courage, nor wisdom, puff ye up; for thus saith the Lord God, even *as earthen vessels* are in the *hands* of a *Potter*, (who hath power to dash them one against another, until they be broken, or to break them in pieces with another thing, that appears more weak than they) even *so are you* in my *hand*, saith the Lord, and I can *confound your Wisdom*, and take away your *Courage*, and *smite you* with *faintness*, and *dauntedness of Spirit*, in the *twinkling of an eye*; therefore *seek* not your *selves*, for if you *do*, your *day* shall be but short.

Remember you of the *Army* had *Power* once before to have *acted* for the good of your *Nation*; but the *subtilty* in some who sought themselves (whom God hath since blasted) *beguiled you*, and (mark) some of you *sold* your power for *Commissions*, and others for *nothing* but *flattering words*, & so *betrayed* your own *integrity*, and *the Cause* of your *Country*; & now you have *power again*, do not *abuse it*; serve not the lusts nor the *self-interest* of any *man* or *men* whatsoever, but serve the Lord and your Generation *faithfully*: Mark, if you consent to *deceit*, and make an *agreement* with *death*, through *fear* or any *self-end* whatsoever, God will *break that agreement*, and bring *shame* upon you for it. And *Friends*, there is a *lofty*, *proud*, *self-seeking Spirit* yet amongst many of you, which if you *cease* not from, it will be the *cause* of your *destruction*; and truly, if you provoke the Lord to break you, it will be more *heavy* and *terrible*, than the *breaking* of those *that were before you*; therefore let the Lord be *minded*, and linger not about *things*, but *be valiant*, and *act faithfully* for the just *Liberty* of all, without *respect of persons*; and let *revenge* be *forgotten*, and this will *overcome* your *Enemies*, and make you truly *honourable* in the *hearts* of all *People*. This is your *day*, *prize* it, and let your *deeds* make it manifest to the People, that you have not sought your selves, (in this which you have done) but the general *good* of all, and then you will need the *fewer words* to prove your *Enemies lyars*, who have *accused* you to be *self-seekers*. And now *wo* is coming, both upon *Teachers*, *Rulers* and *People* that are in the *good words*, but out of the *good deeds* and Life; and the *Eternal God*, who is the *Light*, will *break*, *shatter*, *confound* and *overturn*, untill the *good Life* come up and be set on the *top of all*; and now the *name* of *Truth* only, will be *too narrow* a

covering, for it is the *nature* of Truth it self that will be able to *cover*, and to be a sure *hiding-place* in this the day of the *Wrath* of the Lamb.

From a lover of the Truth of God, and all his Creatures,

GEORGE FOX, *the Younger.*

1659 fol. Brit. Mus. 5 sheets

For the PARLIAMENT *of* England *and their* ARMY (*so* Called.)

YOur *day* into *darkneſs* is turned; the *Sun* is gone *down* over you; you have had *a large day*, and *Power* given unto you, to have *done* the *Will* of *God*; but you have *abuſed the Power*, and *ſlighted your day*; and you have *refuſed* to do the *Lord's work*, and have *ſought* to ſerve your *ſelves*, and not the *Lord*; Therefore in *Juſtice* and *Righteouſneſs*, is the *day* wherein you might have wrought for God *taken from you*; and the *thick dark night of confuſion* is come upon you, wherein you are *groping* and *ſtumbling*, and *cannot work*; the Decree is *gone out*, and ſealed againſt *you*, and it cannot be *recalled*; you are not *the men* (as ye ſtand) in whom God will *appear* to work *Deliverance* for his *People*, and *Creatures*; (and yet deliverance ſhall come, but not according to mans expectation) But as for *you*, ye have *rejected* the *Counſel* of the Lord, and *grieved* his *Spirit*, and he hath *long born* you; yea, you are *departed* from the Lord, and his *preſence is departed* from you; indeed he hath *bore* with you (and if you had been faithful to the Lord he

would have honoured and prospered you, and would have been your sufficient reward) ye were his *Axe*, but you have *boasted* your selves against him; therefore as you have *Beaten* and *Hewed*, and *Broken* others, Even so must you be *Beaten*, *Hewed*, and *Broken*; for you have *grievously provoked* the Lord; And if he should now suffer *that Tree*, which ye have *cut* to fall upon *you*, and to break *part* of you it were just.

O ye *Treacherous*, *Wilful*, *Proud*, *Self-seeking People*, who have *despised* the *Counsel* of the Lord, and would not take *warning* though he hath *sent* his *Prophets* and *Servants* early and late among you, some of whom you have *imprisoned* and *despitefully used*; what will ye *do* now? whom will ye now *flee unto* for *help*? seeing *ye are departed* from the *Lord*, & are now *rending* and *tearing*, *biting* and *devouring one another*, for *proud ambitious self ends*; (Mark) if ye would now *build again*, the thing that you *once destroyed*, That shall not be *able* to *hide*, or *shelter you* from the wrath of the Lamb; that *way* whereby you think to *strengthen your selves*, thereby shall you make *your selves* much *weaker*, and help *forward* your own *destruction*; you are now, but a *rod*, remember your *end*, which *hastens* greatly; now breach upon breach, insurrection upon insurrection, overturning upon overturning, heaps upon heaps, division upon division shall *there be*, until he come to Reign, whose right it is; and *all Nations* must *bow* before him, else he will *break them* with his Iron Rod.

They that *trust* in, or *lean* upon *you* for *help*, it is as if they *leaned* upon a *broken Reed* which is not *able* to help it *self*, nor *others*; indeed you have been made to do many *good things*, but you would not go *through* with the *work* which God will have *accomplished*; and therefore are *these things* come upon *you*; Therefore be mute and mean before the *Lord*, ye who have been

as *strong Oakes*, and *tall Cedars*; for now shall your *strength fail you* and you shall *be weak*, even as the *weakest of men*; but if you would *yet believe* in the *Light*, and truely submit to *God's Righteous Judgements*, many of *you* might come to witness your *Souls saved*, in the day of the Lord; though many of *your bodies* are to be *thrown by* (because of your grievous backslidings) as not counted *worthy* to be the *Lord's workmen*.

There is a *small remnant* yet among you (for whom my Soul breaths) who may be *winnowed out*; and if they will own the *Judgements* of the Lord, and truly and throughly *deny themselves*, and *follow his leadings*, he will *heal* their *back-slidings*, and *purge them*; that so they may be *instruments in his hand*: But they that will *continue* with *you*, in your *sins*, shall partake *with you*, of your *Judgements*.

The *Rod of the wicked*, *shall not alwayes rest upon the back of the Righteous*; yet even *as gold is tryed*, so shall *they be*, that they may be *White* and *without Spot*, before the *Lamb*: but God will avenge their cause, and *woe then will be to their* Oppressors, and then shall *the Majesty*, and *Glory* of the *Lord fill his People* (who have long been troden under) and they shall be the head of all Nations, the zeal of the Lord of Hosts shall perform this.

A Copy of this *in Print* was given to each *Parliament Man*, before General *Monck* came into *London*, with his *Army* from *Scotland*: And it is now *reprinted* that People may *see* that the Lord hath *fulfilled* already, many of the *words* which he gave unto his *Servant* and *Prophet*, to declare unto them,

and that *they may see*, that there hath been a *true Prophet's Message* among them, and that *People* may take *heed* that *they* slight not the *Lord's Prophets* as *they* did, whom he hath now broken.

11th *Month* (59)

From one, who am made willing both to suffer, and to Reign with Christ; even to follow him whithersoever he goeth,

George Fox the Younger.

1660 4to in British Museum

A

Noble Salutation,

And a Faithful

GREETING

Unto THEE

Charles Stuart,

Who art now

PROCLAIMED KING

OF

England, Scotland, France, and *Ireland.*

I. *Several wholesom, sound Exhortations,* &c.

LET thy Moderation be known unto all men, for the Lord is at hand, whose *presence* filleth Heaven and Earth; and let such a Nobility appear in Thee, as *to try all things, and to hold fast that which is good*; and either to *read*, or to *hear* with patience before thou judgest; for *Wisdom* becometh a

King,

King, and *true Reason*, *Solidness*, and *Patience*, him that is a *Ruler* of the *People*. [Mark] The God of Heaven hath put into my heart to write unto Thee, and in *tender love* both to *thy Soul* and *Body*, to lay before Thee *several things*, whereby thou mayest come to *see* and *consider*, how *the mighty Hand* and *Justice* of the *Invisible God* hath been in these *overturnings* and *changes*, which have happened in these Nations of late years, therefore *consider* these *things*: The *Mighty God*, the *Everlasting Father*, He is the *King* of *Kings*, and the *Lord* of *Lords*, and the whole Earth is his, and the fulness thereof, and he Ruleth over the Kingdoms of men, and giveth them unto whomsoever he pleaseth: Yea, he *pulleth down one*, and setteth up *another*, and there is no *everturning* or *changing* the Kingdoms, but it is either by his *Commission* or *Permission*; and the Lord doth not do any thing, neither suffereth he any thing to be *done*, unto *persons* or *Kingdoms* without a *Cause* (though he may do whatsoever he pleaseth) and who shall call him to an account? Yet *all his doings* are *righteous*, and his *wayes* are *just* and *equal* altogether: And it is for the *unrighteousness* sometimes of a *King* or *Kings*, and sometimes of a *People*, and other times of *both*, that the Lord doth *break*, or suffer a *Nation* or *Nations* to be *broken*; and when he determines to *break a People*, or *to change Governments* (or to suffer such to be done) in vain do men strive to *preserve* or *uphold* them? and the Lord *may*, and doth *make* whomsoever he pleaseth his *Instruments*, for to do his *determined Work*; and when they have *done* his *Work*, then he may do whatsoever he pleaseth with them; and many times *his Instruments*, when they begin *his determined Work*, appear very *contemptible* unto many: Yet *such* speak *foolishly*, and without *understanding*, who say, *That such Instruments are too weak and cannot prevail*, seeing

all

all power is in the hand of *God*, who can *give Wiſdom*, and *Strength*, and *Courage*, unto whomſoever he pleaſeth; Yea, ſo *much* as may accompliſh his Work; and he very *oft-times*, by that which appeareth *fooliſh*, *weak*, and *contemptible*, confoundeth and bringeth to naught that which appeareth to be *Mighty* and *wiſe*, that no fleſh ſhould glory in his preſence. And when his *Inſtruments* have done his Work (and he determines to break, or ſuffer them to be broken again) let them appear never ſo *Wiſe*, *Bold* and *Mighty*, yet vainly do they ſpeak, who ſay, *Such a Wiſe*, *Bold* and *Mighty People cannot be broken*, ſeeing the Lord can do whatſoever he pleaſeth; who ſuddenly can turn *man's Wiſdom* into *folly*, his *ſtrength* into *weakneſs*, and his *boldneſs* into *dauntedneſs of Spirit*. Now ſuch things as theſe O *King*, come *oft* to paſs, and none of them without *a Cauſe*; and they that are *truly Wiſe*, learn further, and get underſtanding through all theſe things: Therefore is *true Wiſdom* better than *Strength*, and a *right Underſtanding* is better than an *earthly Crown*: Therefore O *King*, wait to feel the *noble Principle* of *Wiſdom*, which God hath *inſpired Thee withal*; for there is a *meaſure* of it in *Thee*, though it hath been hid, and that meaſure is the *Light*, which *Chriſt* the *Wiſdom* of God hath *enlightned Thee withal*, which *Light* in *Thee* is that which never had *fellowſhip* with *darkneſs* in Thee, or its *deeds*, nor *concord* with the *Devil* or his *Works*; but makes *manifeſt* and *reproves* all ſuch things; which *Light*, being received in the love of it, and *believed* and *waited* in, man becomes a *child of it*, and ſo it gives him a *good underſtanding*, and opens an *eye* in him, whereby he comes to ſee the *hand*, and *workings*, and *appearances* of the *inviſible God*; and this *Light* is the *free Gift of God*, which is come upon all men; which being *rejected*, and a man not liking to *retain it* in his

know-

knowledge, he profesing himself then to be *wise*, becomes a *fool*, and brings *condemnation* upon himself for *rejecting* that, which should minister *all things* unto him pertaining unto *Life* and *Godliness*. Therefore O *King*, give all diligence to receive the *Gift* which God hath placed in thy heart, that so thou mayest be acquainted with *Wisdom*, and that thou mayest be filled with *moderation*, *gravity*, and *patience*, and come to a right *understanding* and *discerning*, that so thou mayest rightly look upon things *past*, *present*, and *to come*, and see them as they *were*, *are*, and *shall be*.

II. *Concerning the overturning of thy Father*, &c.

COncerning *thy Father*, and *those* that took *his Part*, There was an *eminent hand* of God in breaking them *down*, and *bringing them under*; and God did it not without *a Cause*; for the *Iniquity in them* provoked the *holy God* to *anger*, and the *hight* and *pride* of their *spirits* grieved and presled the *Spirit* of the *Just God*; and after he had a *long time* born with them, and *warned* them with his *Eternal Light* in their Consciences, yet they *repented* not, but still grieved his *good Spirit* by many *provocations*, and waxed *higher* and *higher* against him in *disobedience*; his *anger* then was *kindled* against them, and his *indignation* waxed hot; and he *arose* in the *fiery spirit* of his *jealousie*, to *ease* himself of his *Adversaries*, and *avenge* himself of his *Enemies*; and because the *Living*, *Wise*, *Eternal God* (who made of the Nations of the earth of one blood, and is no re-

reſpecter of perſons) ſaw that *thoſe* that took *part* with thy *Father*, were generally (according to outward appearance) accounted the *wiſeſt*, *richeſt*, *nobleſt*, and *ſtouteſt men* (mark) and that they did glory in their *Wiſdom*, *Riches*, *Nobility*, *Stoutneſs*, and *Strength*, and vaunted themſelves over thoſe that were made of the ſame Blood; He (the living God) did then appear in *contemptible Inſtruments*, (as to outward appearance) as in *Tradeſ-men*, *Plough-men*, *Servants*, and the like, with ſome others, whom I know thy *Father's Party* made a *mock at*, and even *ſcorned* them as it were, and thought it *too low* and *too baſe* a thing, to engage War with ſuch a *contemptible People*; yet in *ſuch*, I ſay, did the Lord appear to carry on that Work which he had determined, even to *bring down* the *loftineſs of man*, and to *ſtain* the *pride* and *glory* of *fleſh*, and that thy *Father's Party* might have come to *ſee* that they were but men, made of the ſame earth and blood that others were: And the Lord God appeared mightily in *thoſe* his *Inſtruments*, giving them *Wiſdom*, *Courage*, and *Strength* to mannage a War againſt a far more *Mighty* and *Wiſe People* (as to outward appearance) than *themſelves*, and they prevailed daily againſt their Enemies: And the *affections* of the People *run forth* and *inclined towards them*: And God ſtruck thy *Father's Party* with *dauntedneſs of Spirit*, and turned their *wiſdom* backwards, and *proſpered them not* in the Field; but ſometimes cauſed them *to Flee* before their *Enemies*, and other times *gave them* into their *hands*; and yet they *repented not*, neither did they *humble* themſelves before the Lord; and ſome *fretted* and *ſtrove*, and ſome *Blaſphemed* and *Curſed*, even for madneſs, to ſee how they were Defeated; yet they ſtrove in vain, for God was againſt them, and they grew *weaker* and *weaker*, until they were even *wholly ſubdued*, and *brought under* their

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Enemies, and given into *their hands* for a *Prey*; That ſo they durſt not ſcarce *act*, or *ſpeak* any thing *againſt* their *Enemies*: And God ſuffered *Thy Father* to be *delivered* into *their Hands*: And thus the Lord *ſtained* the *glory* and *pride* of that *People*, which took part with Thy *Father* and *Thee*, by a low and *contemptible means*, as to outward appearance; Though I do verily believe, that thoſe in whom God did appear againſt thy *Father*, thy *Self*, and *thoſe that took that part*, did *act* ſeveral things againſt *you*, beyond their *Commiſſion* they had from God, yet he did permit them: And in ſeveral of *them*, who did engage againſt *Thy Father* and *his Party*, there was once a *tender*, *honeſt*, *good Principle*, in the day wherein they *were low*: and there were true deſires *in ſome of them*, after a *juſt Liberty*, both as *appertaining to Conſcience*, and in things betwixt *man* and *man*; and they were *truly ſenſible* of many *Oppreſſions* that were in the Nations, both in matters of *Religion*, and in the *Laws* and *Cuſtoms* of the Land; and they *cryed* unto God when they were low, and *Vowed* unto him (and engaged unto man) *That if he would deliver their Enemies into their hands, that then they would remove all Oppreſſions, and make the People of theſe Nations a Free People, and that they ſhould have their Juſt Rights and Liberties, both as Men, and as Chriſtians.* Now after *Thou* hadſt alſo ſtroven againſt them (with a perfidious People, to wit, the *Scots*) and *ye* were *defeated*; the Lord gave their Enemies ſo into their hands, that they had as much *outward Power* in theſe three Nations, as they could deſire; and they alſo became a *Dread* and a *Terror* to ſome Nations about them: And they had *Power* and *Opportunity* to have removed *all Oppreſſions* out of the Land; but alas, *Covetouſneſs* and *ſelf-ſeeking Luſts* ſprang up in moſt of them, and *leavened* them; And when they had *Reſt* and *Fulneſs*, they *forgot* the

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Lord, who had raiſed them from a *low degree*; and they forgot the *Oppreſsion* of their Brethren alſo, and regarded not to pay their *Vows* to *God* and *Man*: But after a time the Chief of them got into thy *Father's Houſes* and *Lands*, and into *Thine*, and into ſome of thoſe that took your parts, and others they ſold, and ſo thereby became great in the Earth: And then their *Luſts* encreaſed, and they grew wanton againſt the Lord alſo, and *boaſted* themſelves *over thoſe* whom they had *conquered*; And ſome of them began to *creep* into thoſe *Places* and *Things themſelves*, which they had *cryed out againſt in others*; And ſo *built* and *ſet up* the ſame Thing *in*, and *among themſelves*, which they had *thrown down*, and *deſtroyed* in *another*; only in *Deceit* and *Hypocriſie*, they got *other Names* for them. Then *ſeveral* of the *Army* that were amongſt them, when *they* ſaw their *Deceit* and *Wickedneſs*; and that *they* did not *intend* the thing which they did *pretend*, durſt not for *Conſcience ſake* continue any longer amongſt *them*; but *left* them *ſeveral years ago*, and *declared againſt them*: And *others* ſince, that *feared the Lord*, were turned out by them; ſo that in a ſhort time *many* of them *became* greater Oppreſſors and Perſecutors, than thoſe whom they *conquered*, and ſo provoked the Lord to anger. Then the Lord raiſed up *many Prophets* and *Servants*, and ſent them amongſt thoſe who had acted thus *treacherouſly*; and ſome alſo *wrote* unto them, and laid their *Abominations* plainly before them, and ſhewed them wherein they nad *erred*, and exhorted them *to Repentance*; and plainly *ſhewed* unto them what the Lord *required* at their hands: And ſometimes were made to *Reprove* them *ſharply* and *plainly*, and *propheſied* unto them, *That the Lord would confound and break them to pieces one againſt another, and ſuffer them to be deſtroyed, if they repented not ſpeedily*; but they would not *hearken*, but

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grew *stiff-necked* against the Lord and his People, and suffered many of them to be *Oppressed*, and their *Goods spoyled*, and some of them to be *Imprisoned* unto *death in their Names*: And thus they *Rebelled* against the Lord more and more, and *boasted* of their *Strength*, and *Wisdom*, and *Valour*, and so *forgot* how that it was *the Lord* that *raised* them up from a *low degree*, and gave them Power over their Enemies: And thus they wrought *grievous provocations* in his sight, so that then the *anger* of the Lord was *kindled* against them; and as they *forsook him*, so he *forsook them*; and at length he gave them up to the *Counsels of their own Hearts*, because they had *rejected his Counsel*: And then they began to *divide* and *split* amongst themselves, and to *betray* one another for *self-ends*; and their *courage* began to *fail*, and *faintness* and *deadness* of *Spirit* seized upon them; And having plunged themselves so far in *Covetousness* and *Lusts*, the Cloud of Error grew so thick upon them, that they could not see *the Cause* that they once were so *zealous* for: And when *Confusion* fell upon them, and they groped like *blind men*, and knew not at what they stumbled; neither knew *they* for *whom*, nor for *what* to *stand*; but sometimes *cryed up*, and *engaged* for *one Thing*, and shortly after *cryed against it*, and threw it *down* again; and some of them *cryed* for one *thing*, and others brought forth *another thing*; and so like *Babel's* builders (whom God determined to scatter) they *acted*; and their *Eye* being blinded, they wrought their own *Destruction*; and few of them *saw it* until *it* was come upon them; and them that did, were as men *amazed*, and knew not how to help themselves. And thus the *just hand* of the Lord came upon an *Hypocritical*, *Deceitful*, *professing People*, who in *Words* have made a great *professing* that they knew God, but in *Works* they have denied him; and therefore hath

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the Lord taken away their *ſtrength* for the preſent, and turned *their wiſdom backwards*, and *ſtained their glory*, that they alſo might come to *ſee* what they *were*, and what the *Lord did for them*, and what they *are fallen from*, that ſo *haply* ſome of them may come to find *repentance*, and to be *humbled* under the *Mighty Hand* of God, and the Lord may *heal* their *backſlidings*, and may raiſe up his own *Eternal Witneſs* in them (the Tabernacle of *David*) which hath been fallen down.

III. *Concerning Thy coming ſo far into Power again*, &c.

NOw *obſerve* the hand of the Lord *in thy coming ſo far into Power again*, and thoſe who took *part* with thy *Father* & *Thee*. Firſt, conſider *the cauſe of it* (in the fear of the Lord) and thou wilt find that it is becauſe *they* unto whom God gave *ſuch Power* over you, were not *faithful* unto God, as hath been ſaid before, but *grieved the Spirit of the Lord* with their *hypocriſie* from *day to day*, talking for Liberty, but behold they brought forth *Oppreſſion*, and ſo became *worſer* than you that went before them, who did not *Profeſs* ſo much for *Liberty* in words: And this I know, that if *they* had been *faithful* unto the Lord, *thou* and thoſe called *thy Friends*, could not have come *over them* thus as ye have *done*; Therefore let no man *deceive* thee, by perſwading thee that *theſe things* are thus brought to paſs, becauſe the *Kingdom* was thy own *proper right*, and *becauſe* it was *with-held* from thee contrary to *all right*; or, becauſe that thoſe called *Royalliſts* are much more *righteous* than *thoſe* who *are* now *fallen under thee*; For I plainly declare unto thee, *that* this Kingdom, *and all the* Kingdoms *of the Earth*, *are properly the*

Lords, and that he may and doth give them unto whomsoever he pleaseth; and whensoever he please, he may take them away again, and give them unto others; and when he doth thus, it is not contrary to right: And this *know*, that it was the *just hand of God* in taking away the *Kingdom* from thy *Father* and *Thee*, and giving *it* unto *others*; and that also, it is now the *just hand of the Lord* to take it *again* from them, and bring them under *Thee*; though I shall not say, but that some of them went beyond their *Commission* against thy *Father*, when they were brought as a rod over you, and *well* will it be for *thee*, if thou *becom'st* not guilty of the *same transgression* now thou art brought over them; and this *consider*, that those who are call'd *thy Friends*, who were *conquer'd*, have *humbled* themselves *but little* under the hand of the Lord, but are still *found* to be in *great transgressions*; and also *consider* the manner *how* this thing hath been *wrought*, and *carryed on*, concerning the bringing *in* of *thee* again, that so there may be no *fleshly boasting*; for the thing is plainly discerned by them whose eye is single, and I shall declare it unto thee: Mark; The *Army* having acted so *deceitfully*, the *lusts* and *gain* of the world blinded their eye, and they having so far provoked the Lord, untill his *Decree* was sealed against them, and he had determined that they should be broken; after they had *split* among themselves, and *turned* from one thing to another, and knew not where to rest, and the Lord suffered some of them *to rise up* from among themselves to *deceive* the rest, and so they through *dissimulation* (in professing to stand for those who had so eminently stood against thy *Father* and *Thee*) got Power to *weaken* and *turn out* those that were really against thee, (as *disturbers* of the **Good Old Cause**, as they termed it) and so by *little* and *little strengthened* those that stood for *thee*; and thus

the *deceived blind men* provided a *Rod* for themſelves, and ſo by *little* & *little* wrought themſelves *under it*, and it is *juſt* upon them; *For the rod is for the fools back*. So let this be *conſidered*, that this was not carryed on by the *ſtoutneſs* of thoſe that *ſtood* for thee, nor yet by a viſible *plain down-right dealing*, but rather through the *hidden myſtery of deceit*, which was *ſuffered* to work againſt *thoſe* whom *God* had *determined* ſhould be *broken*, that ſo by the *ſame way* whereby they had *deceived* others, which was by *pretending* to ſtand *for that* which they did not *intend*: I ſay, even *by the ſame way*, they in the *end* ſhould be *deceived* themſelves: So let *none glory* in what is done concerning *this thing*, as if it were done by *their Valour* or *Wiſdom*, though I can truly ſay, the hand of the Lord hath *permitteed theſe things*, and that for the *Cauſe* before mentioned, and he will be *glorified* in all theſe *Overturnings*.

IV. *Concerning the great danger thou art in, in thy coming in*, &c.

AND alſo, conſider the *danger* that thou art *in*, in thy coming in as *King* of theſe *Nations*, for it is exceeding *great* as things ſtand; and this hath been much upon me to lay before thee, and it is in tender love both to thy *Soul* and *Body*; for I plainly ſee that if thou ſhouldſt come in upon the account of the People called *Presbyterians*, if thou ſhouldſt refuſe to bow to what they would *ſet up*, or if thou ſhouldſt not ſatisfie the ungodly *covetouſneſs* of *their Prieſts*, there is ſeveral of them would be ready to ſerve *Thee* as they did thy *Father*, if they were permitted. And if thou do come in upon the account of thoſe People called *Old Royaliſts*, (Mark) truly, though I do be-

lieve they would abhor such a thing as to sell *Thee*, yet the *iniquity* of many of them is *so great*, and there is so much *Swearing*, *lusts* and *vanity* amongst them, that except they *repent*, they are not like *long to prosper*, but the hand of the *Lord* will *assuredly* break them also. And furthermore consider, there are a *deceitful People* in *these Nations*, for there are many *thousands* that now *appear* highly for *Thee* in *words*, that if they could see a likelihood of a *change*, they would *appear* as much or more against *Thee*: Therefore consider *thy standing*, and be not *high-minded*, but *fear*, and take heed lest *thou fall*; and never go about to Engage the People unto thee by Oaths, lest thou cause many to *forswear themselves*; for truly *this People*, a great part of them are a *perfidious People*, as they have manifested *themselves*, who one while have sworn for a King and Parliament, and shortly after, they have sworn against a King, single Person, or House of Lords; and shortly after they have sworn or Engaged for a single Person again, and called one another Lords; and a little after they have turned against that Government, and cryed up a Parliament again; and now the same People are generally crying up a King again; And truly those *Rulers* who have *imposed* so many several Engagements upon the People, they have done exceeding evilly therein: And how abominably have these *dirty*, *deceitful*, *covetous Priests* acted in all these changes? O it is hard to utter their deceit! who one while they have prayed for a King & Parliament, and when they saw the King was likely *to fall*, and that he was no wayes likely to *maintain them*, then they *turn'd against him*, and prayed only for the Parliament, and asserted their Authority, and cursed them *that would not go out to help against the Mighty*. And shortly after when *Oliver Cromwel* had turn'd out the *Parliament*, and set up himself, then they *cryed up* (and prayed for) *him*,

him, and many of them began to aſſert *his Authority* to be juſt; and when he died, many of theſe *Prieſts* began to *addreſs* themſelves to his *Son*, & fawned upon *him*, that he might provide for *their god*, which is *their belly*, and they appeared to be *ſorrowful* for his *Fathers* death, and *blaſphemouſly* termed him **the light of their eyes, and the breath of their Noſtrils**; and they told *Richard* **that God had left him to carry on that glorious Work which his Father had begun**; And ſome of theſe Prieſts compared *Oliver* **to be like unto** *Moſes*, and *Richard* **to be like unto** *Joſhua*, **who ſhall carry them into the promiſed Land**; But ſurely theſe *blind Prieſts* are yet in *Ægypt*, the land of *Darkneſs*, and there are like *to die* except they repent. And ſurely thoſe that made *Oliver*, *Chancellor* of one of their *Univerſities*, they hoped he ſhould have continued *longer* in his place than he did; But it is manifeſt that they are ſuch as the Prophet ſaid, *Night ſhould come upon them, and they ſhould have no Viſion.* And how ſoon did ſome of them turn *for a Parliament* again, when the *Army* turned out *Richard*? And when *George Booth* made *a Riſing*, and they thought there would be a turn, then ſome of them cryed out againſt the *Parliament*, and began **to curſe** *ſuch as would not go out againſt them*; And when *George Booth* was taken, then many of them began *to Petition* to the *Parliament*, and to *excuſe* themſelves, that they had *no hand* in that riſing; And *now* they are *generally crying up*, and *praying for thee*, and all *this is* for their *bellies*; therefore if thou wilt *believe them*, and truſt to their *prayers*, thou art *worthy* to be *deceived by them*; And *all* that will uphold *them* in that ſtate *they* are in, and *compel* others to *maintain them*, they are not like to *proſper*, for the *hand of the Lord* **is againſt them**, and that *Scripture* is fulfilled upon a great part of theſe Nati-

ons, *like Priests like People*, who are given to *covetousness* and *deceit*, and will *turn* and *appear* for *any thing* that is for their *gain*; Yet this I *testifie* in the Lord, that such *Ministers* as the *Scriptures* of Truth *own*, I *own*; And such *a Maintenance* as *Christ* allowed his *Ministers* to take, I have *unity* with; And I know, that *such* as *are his Ministers*, will be *there-withal content*, but such *Ministers* as will *not*, they serve *not* the *Lord Jesus Christ*, but their *own bellies*, and such I cannot but *declare* against. Therefore now *O King* be *Wise*, and *cleave* unto the Lord with *thy whole heart*, and he will teach *thee* to *love* thy *Enemies*, *and to do unto all men as thou wouldst they should do unto thee*, *if they were in thy Condition*, *and thou in theirs*; and *this is the Way* for to *prosper*; and *this* will Engage the *Lord* for to *stand* for thee; and also it will reach the *witness* of *God* in *all People*, and thou wouldst become *honourable* in their hearts; and hereby *they* would be *engaged* and *drawn* unto *thee* more than by *Oaths* or *force of Arms*; But if thou wilt *not hear*, and do the thing that is *just* and *right* in the sight of the Lord, *then* will the *Lord* appear against *thee*; and when thou hast *filled up thy measure*, thou shalt be *assuredly broken*; and then shalt thou know that God hath spoken unto me. * And if thou dost not *speedily* seek to stop this *abounding ungodliness* which *flows* in this Nation (and which hath much *increased* since there was a likelihood of thy being brought in) verily an *evident hand of God* shall come upon *thee*, which thou shalt not in *any wayes* be able to *escape*. Therefore consider it *speedily*, for verily, the *Mighty God* is greatly *displeased* by rea-

* *Since the writing of this before it could be delivered, we have seen a Declaration put forth by Thee, by which in part this is answered, which as this and the rest comes to be fulfilled, the Lord will bless & prosper Thee.*

ſon of the great *waſting* and *ſpoil* that is made of his *Creatures*, in a way of *rejoycing* and *triumphing* concerning thee; O how is the *Devil*, the *deſtroyer*, let looſe in this Nation! and the *ſtreets* thereof become like unto *Sodom*; and *Peoples mouths* are filled with **Oaths**, and **bitter Curſings**; And they go **ſtammering** and **ſtaggering** becauſe of **Drunkenneſs**, and *ſober People* that *fear the Lord* can ſcarce paſs in the ſtreets without being *ſcoffed at*, *threatned*, or having *violence* done unto them, by thoſe that appear for thee, who *bitterly* will *curſe*, and wiſh *that* which they call *the Pox* and *Plague* upon us, and the next words cry out and ſay, **God ſave King Charles**: Oh conſider *theſe things*, and ſeek to *ſtop them*, leaſt *they* become thy *burthen*! And alſo when we have been peaceably *met* together to wait on the Lord, and to *hear* and *declare* the everlaſting Truth, we have been *abuſed*, and part of our *Houſes* and *Windows* broken, and ſome of us *knockt down* and *torn*, as though they would have pulled us *limb* from *limb*, and our *blood* drawn, *knocking us down* without *reſpect* had to *Age* or *Sex*, & this they ſay *thou wilt bear them out in*, and they expect **an order**, they ſay ſhortly *from thee*, either **to baniſh** or **hang us all**; and in thy *Name* was I commanded and fetcht out of a Meeting at *Harwich*, upon the firſt day of this week, and haled to priſon without being examin'd, and without *a Mittimus*; and this was, becauſe I was made in the *Dread* and *Power* of the Living God, to cry [illegible] againſt the **Curſing** and **Rudeneſs**, which I [illegible] and beheld amongſt the *People* in the *ſtreets*; [illegible] made to utter theſe words and ſay, **Wo, wo [illegible] Rulers and Teachers of this Nation, who ſuffer ſuch ungodlineſs as this, and do not ſeek to ſuppreſs it**: And for *this* was I put in *Priſon*, *O King*, for *theſe things* will the *Lord God viſit*, and if thou ſeekeſt not

to ſtop them, thou wilt feel *God's hand* for it ; Verily I declare unto *Thee* in the fear of the Lord, I *never heard* of, nor *beheld* ſo great *prophaneneſs*, as I have done within theſe *few weeks* paſt : Oh ! it is hard to *utter* how much *Wine* and *ſtrong Drink* hath been devoured in waſte, by Peoples *drinking of healths* unto Thee ! ſome upon their *knees*, and ſome *otherwiſe*, even until ſome have been *ſo drunk*, they could neither *ſpeak* or *go right* ; and what abundance of *Wood* hath been waſted and devoured in making of *great Bon-fires* (as they call them) which they have done as they ſay to rejoyce becauſe of *Thy coming* ; Yea even ſuch *great Fires* have been made upon this account, that they have been *dangerous* both unto *Cities* and *Towns* ; and ſuch *noiſes* have been heard of late in *Cities* and *Towns*, as ſcarce ever have been the *like*, by *ſhooting of Guns* both *great* and *ſmall*, and by *ringing of Bells*, and by *People ſinging* and *laughing*, and *ſhouting* like riotous mad men, and the Streets in ſeveral places *ſtrown with flowers*, and the like ; and this is done in *rejoycing* concerning *Thee* : And what abundance hath been *devoured* in *Feaſting*, and *Banqueting*, and *abominable rejoycings* ? And alſo, conſider in what great *need poor People* are of ſuch Creatures as have been thus *devoured*, and conſider what can be the end of all theſe things ; now the Lord is my witneſs, when I have *ſeen* and *felt* this *ungodlineſs*, a tender pity hath aroſe in me towards *Thee*, becauſe I have beheld the *danger* that *Thou* art in, which is *exceeding great* : Let no man *deceive* Thee by perſwading thee, that *Thou art in a ſafe Condition*, becauſe the outward ſtrength of the Nation appears to be at thy Command ; For conſider this, *Oliver Cromwell*, and *his party* had as much of that ſtrength, (or more once) as Thou haſt now, and thoſe called *thy party*, were ſain as much *under them*, as *they* are

are now under *Thine*; And yet *conſider* how *their ſtrength* was taken from them, and how it *vaniſhed* away like *ſmoak*: Yea, the Lord is *righteous* and *powerful*, and if he ſpeaks *but the Word*, it muſt be *fulfilled*, and there is no People *too ſtrong* for Him; for *all Nations* in compariſon of Him, *are but as the drop of* a *Bucket*, and as the *ſmall duſt*, which his *breath* ſcattereth as he pleaſeth; and truly, God is highly provoked, therefore take heed what thou doſt.

V. *Concerning Religion, and the ſpirit of Perſecution.*

AND as concerning *Religion*, I *exhort* and *warn Thee*, in the *Name* and *Fear* of the Lord, to take heed that thou *bind not* the *Conſciences of any*, and that thou ſuffer no other means to be uſed about *Religion*, but what the Apoſtles uſed; for all this *killing*, and *impriſoning*, and *perſecuting* about *Religion*, the Lord *abhors it*; Yea, the *Papiſts killing*, and *impriſoning*, and *perſecuting* of the *Proteſtants*, and the *Proteſtants killing*, and *impriſoning*, and *perſecuting* of the *Papiſts*, and others about a *Form of Religion*, theſe things are of the *Devil*, the *deſtroyer*, in them *both*, and not of Chriſt, who came not *to deſtroy mens lives*, but *to ſave them*: And conſider, *Cain* was the firſt *Murderer* about *Religion*, who ſlew *Righteous Abel*, and *Cain* was for it *a Vagabond*: And the *Vagabond Jews* perſecuted *Chriſt* and the *Saints*; and the *Saints*, ſince Chriſt *ſuffered* without the gate by him and for ſinners, uſed *no perſecution* about *Religion*, but Chriſt ſaid, *that inwardly*

ravening Wolves ſhould come: And *Paul* propheſied, that after *his departure, grievous and ravening Wolves ſhould come*, who would *not ſpare the Flock*; and before *John* dyed he ſaw them come, and ſaid to the Saints, *Little Children, ye have heard in the laſt times, that Antichriſt ſhall come*, (mark) *even now* (ſaid he) *are there many Antichriſts already come, whereby we know that it is the laſt time*: So mark, theſe *Antichriſts killed* thoſe that held the *Teſtimony of Jeſus*, which is the Spirit of *Propheſie*: And here the *Whore adulterated* from God, *got up*, and ſhe *drank the blood of the Saints* and *Martyrs of Jeſus*, and the *Kings* of the Earth committed *fornication* with her, and *drank her Cup*; And ſhe ſate upon *Nations, Kindreds, Tongues*, and *People*; So all this *impriſoning*, and *killing*, and *whipping*, and *ſtocking*, and *ſtoning*, and *mangling* of the *Creatures* about *Religion*, is practiſed among the *Heathens*, and the *Antichriſts*, the *Apoſtatized Chriſtians*, who are gone out from *Chriſt*, and the *Apoſtles Spirit and Doctrine*; for they wreſtle not *with fleſh* and *blood*, but with *Principalities* and *Powers*, and *Spiritual wickedneſſes* in *high places*: So they fought againſt *Spiritual wickedneſs*, and not againſt *Creatures*, and the *Weapons* of *their warfare* were not *Carnal* but *Spiritual*, (mark) they *uſed no impriſoning, ſtocking, whipping, ſtoning, hanging, burning, baniſhing*, or *mangling* of the Creatures, to *perſwade* or turn them to their *Religion*; neither did they uſe any *other force* (to turn people to the pure Religion) than that which proceeded from the *Inviſible Power of God's Eternal Spirit in them*, which ſtruck at the *Spiritual wickedneſſes*, and the *evil thoughts* and *imaginations* which were exalted in People above the knowledge of Chriſt; and ſo they fought to bring the *wickedneſs* into *Captivity*, and not the *Creatures*; but to bring them into *Liberty*, by turning them *from Darkneſs* to *Light*, and from

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Satan's Power, into the *Power of God*; and them that had known the *Truth*, and turned from it, and became *Hereticks*, after the *first* and *second admonition* (if they would not hear) they *rejected*, knowing that such were condemned *in themselves*. But they did not give order to *kill such*, for that had been the way to have sent them *head-long* (as one might say) unto *Hell*: And as for such as withstood the Apostles, and would not receive *the Gospel*, but *opposed* the *Truth* and *themselves*, after they had *gently* and *patiently* dealt with some, and *taught* and *instructed* them concerning the *Kingdom of God*; and *reproved* and *warned* others, and they would not *receive them and their Testimony*, they *turned* from *them* unto *others*, and left them unto the *righteous judgement* of the *Lord*, which was to be revealed in *flames of fire* upon those that would *not obey the Gospel*; but they did *not persecute any*, nor use any *outward force* with any about *Religion*; neither did they give any command for such a thing; and to *preserve* in the Truth such as were come *to it*, they used *patience*, *meekness*, *long-suffering*, and *sound Doctrine*; and kept them, and commended them unto the *ingrafted Word* (which was nigh in their hearts and in their mouths) the which was *able to save their souls*; and did not threaten to *persecute them* if they did not turn out of the *Truth*: Therefore, they that *persecute* about *Religion*, are not *for Christ*, but *Antichrists*, that is, *against Christ*. So take heed, that Thou dost not set up *persecution* about *Religion*, upon any pretence whatsoever, nor *tolerate it*; For the Lord God hath brought forth a People in these Nations, and will bring forth more, that cannot, nor may not *bow* unto any *other thing* in their *Worship*, than unto the *Name of Jesus*, whose *Name* is called *the Word of God*: And if Thou *oppressest this People*, the Lord will *assuredly take away Thy Power*, & *avenge their Cause*;

(mark

(mark that) for he *careth* for them; And verily, we have not *another* to truſt *in*, than the *Name of the Lord*, and we know that to be a *ſtrong Tower*, which is able to *preſerve us*; and we know, *That he will not ſuffer any thing to come upon us, but what ſhall work for his glory and our good*. But theſe things are ſpoken unto Thee, that Thou mighteſt fear the Lord, and mighteſt not pull judgement upon thy own Head.

VI. *Concerning what Government and Governours the People of the Lord (called* Quakers*) ſtand for, and what they ſtand againſt*, &c.

THis I declare in the Truth and Preſence of the Lord, and I know, there are many thouſands in theſe Nations, that are of the ſame mind with me, that it is not *for the Name*, that may be put upon a *Government*, that we either *ſtand for*, or *againſt*; but if it a *righteous Government* (according to the higher Power, which is according to that of God in every man's Conſcience) which we *ſtand for*, and earneſtly *deſire after*, both in things appertaining to *God* and *man*; And we, for *our ſelves* deſire no greater *Liberty*, either in things *Religious*, or in things *Civil* betwixt *man* and *man*, than we deſire *all others might enjoy*: And if ſuch a *Government* as this be ſet up, then if he that is *Chief*, in taking care and ſeeing that Juſtice may be done to all without reſpect of perſons, if he be called a *King*, a *Judge*, a *Protector*, or a *General*, we ſhall not be againſt either or *any* of the *Names*; Or if the *care* and *truſt* be

be laid upon *more*, if they be called by the Name of a *Parliament*, or a *Council*, or a *Committee*, or *King* and *Parliament*, or *any*, we are content, and ſhall willingly ſubmit unto *Righteouſneſs* from them, or *any of them* as our duty. And it is that which is *unrighteous* (which is called a Government, wherein Oppreſſion, Partiality, and Cruelty is exerciſed, either in things relating unto conſcience in matter of Worſhip, or in things civil betwixt man and man) that we *ſtand againſt*; and if ſuch a thing be ſet up and called a *Government*, and if the chief in it be called a *King*, or a *Judge*, or a *Protector*, or a *General*, or a *Parliament*, or a *Council*, or a *Committee*, or *King* and *Parliament*, we cannot *ſtand* for any of the *Names*, nor ſubmit unto the *unjuſt things* commanded by them, any *other wayes*, than through a *patient ſuffering* under it; And this according to the ſtrength of the Lord, we ſhall be willing to do.

VII. *How we reſolve in the ſtrength of the Lord, to ſtand for that which is righteous, and againſt that which is unrighteous*, &c.

THe way how we ſhall ſtand for the *Righteous Government* and *Governours*, is, by yielding *all due lawful obedience unto them* and their *Commands*; and by *labouring* in the Power of the Lord, to *bring down*, and to *keep under* the *evil luſt in People*, which is the *cauſe of all Wars*, and *Rebellions*, and *Tranſgreſſion*. And, as much as in us lies, we ſhall endeavour to *live peaceably with all men*, and *perſwade others* unto the *ſame*.

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And ſo, by a *Godly Converſation*, we ſhall be *patterns unto others*: And this will be an *adorning* of *good Government*, and *Governors*, and a help unto them; And this we reſolve in the ſtrength of the Lord to do.

Alſo, the manner how we ſhall *ſtand* through the Power of the Lord *againſt* that which is *unrighteous* (though it be called a *Government*, and againſt unrighteous *Governours*) is, by *bearing our Teſtimony againſt them* in the Power of the Lord; and by *yielding no other obedience to them*, than in *ſubmitting patiently* to *ſuffer* and *endure*, whatſoever puniſhment the Lord ſhall ſuffer them to lay upon us: And this ſhall *turn againſt them* daily, and *weaken them*, and bring *ſhame* upon them; For *Perſecution, is to them that perſecute us, a token of Perdition*; but unto *Us* of *Salvation*, and that from the Lord.

VIII. *Concerning a Government and Governours, wherein there may be ſomething ſeen to be good, and ſomething bad,* &c.

AND as concerning a *Government* or *Governours*, wherein there may be ſomething *good*, and ſomething *bad*; This I ſay in ſuch *a caſe*, whatſoever is *good in either*, we ſhall be ready through the Lord's ſtrength *to ſubmit unto*, and *own*, and we ſhall labour to *preſerve* and *cheriſh* that: And as the Lord ſhall move us, we ſhall be willing to *ſhew* the *Governours* in *plainneſs* what is *wrong in them*, and in the *Government*; and if they refuſe to *hear us*, and *afflict us*, we

we shall in *patience* yield our *Bodies* to *suffer* under that which is *bad* in either; however, we shall *discountenance* it, and *labour* through the Power of the Lord in a *Spiritual Warfare* to destroy it, that so it may further appear, that we are not against *Magistracy*, but for it, (it being God's Ordinance) and that we are only against *that* in *Magistrates* and *People*, which *would*, and which *doth defile* and *pollute* the place of *Magistracy*.

IX. *Concerning Plotting, or using a Carnal Weapon, and from whom we expect Deliverance, &c.*

AND I further testifie in the Lord, that I do not *intend*, neither have I any *such thought* in my heart, either to *plot for*, or *against Thee*, or *any other* upon the Earth; for I do not expect *deliverance* by a *carnal Sword*; and yet I know, *deliverance* shall come *with*, or *without* the help of man; and in *vain have been*, and *shall be*, all the *strivings*, *compellings* and *murderings* about *Religion*, *Church* and *Worship*; for man may as well say to the Sun in the Firmament, *Stand thou still*; Or to the Sea, *Be thou dryed up*, as *hinder one jot of the Lord's mighty workings in this his day*; for, *his Work*, yea, *his strange work shall be brought to pass*, and *mine eye sees it*, *and not any mortal shall be able to hinder it*. And into the belief of this, I know that the Lord hath gathered several thousands into the same mind with me, that are called by the name of *Quakers*; and we could desire, (if it were the Will of God) even that *all men* were of the same mind: And those that are *otherwise minded*, we shall *leave them* unto the *Lord*, to do what he *pleaseth* with them: And

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we are freely *given up* unto the *Will of God*, and we have committed *our Cauſe* unto *Him*, and *He* ſhall *bring it to paſs*, that ſo it may plainly be *made manifeſt*, that we are a People *ſaved by our God*, from whom we expect *deliverance*: And he hath made us *willing* to *wait*, until he *bring it to paſs*: And this we are confident of, that the *Everlaſting Goſpel*; which is the *Power of God*, ſhall again be Preached unto all *Nations*, *Kindreds*, *Tongues*, and *People*; and that the Whore of *Babylon*, the *Beaſt* and his *Horns*, and his *Names*, which have prevailed againſt the Bodies of the *Holy People* in the night of *Apoſtacy*, ſhall ceaſe to prevail againſt the *Saints*; and that *Babylon* and her *Merchants* ſhall be *thrown down* and *confounded*; and then ſhall the *Saints of the moſt High* poſſeſs the *Kingdom*. And we *do believe*, that God will *overturn*, and *overturn*, until he hath brought to *paſs* the thing that he hath *decreed*, which is, to eſtabliſh *Righteouſneſs* in the earth, and then ſhall there be *Judges* as at the firſt, and *Counſellors* as at the beginning; and *Kings* ſhall become *Nurſing-Fathers*, and *Queens* ſhall become *Nurſing-Mothers*, and the Kingdoms of *this World* ſhall become the Kingdoms of the *Lord* and of his *Chriſt*; and hereof we have *an aſſurance* in the Spirit of *Truth*, and yet we never expect to know *Chriſt* after the fleſh to reign, but he ſhall reign over all the Earth, whoſe *Kingdom* is an everlaſting *Kingdom*, and all Powers ſhall ſerve and obey him, who is *King* of Saints.

X. Con-

X. *Concerning Revenge, and what may follow if it be ſought, and what if not, &c.*

TAke heed of *ſeeking Revenge*; O let not the *Enemy* of thy Soul, *within* or *without*, get Thee *into Blood: Vengeance* is the *Lords*, and he will *repay* it: Therefore wherein *thy Enemies* went beyond their *Commiſſion* againſt thy *Father*, or *any* that took *his Part*, leave *that* unto the Lord, who will *reward* every one *in Righteouſneſs*, according to *their deeds done in their Bodies*; And conſider how far Chriſt was from *ſeeking* or *deſiring Revenge*, when they murdered him as concerning the fleſh, who ſaid, *Father forgive them, for they know not what they do.* Oh mind *that Spirit*, and conſider he was *greater* than *thy Father*, and he was free from *all Tranſgreſſion*; and wherein *thy Enemies* did evil in any thing againſt thy *Father* or *Thee*, and *thoſe* that took *your Part*, freely *forgive them*, and render not *evil* for *evil* unto any man, but overcome *evil* with that which is *good*. O *King*, this were the way for Thee to be eſtabliſhed in peace, and ſo to end thy dayes: Oh that *thy Heart* were thus *inclined*! that *Mercy*, and *Righteouſneſs*, and *Peace* might be found to reign *in Thee*, and that *Mercy* might *Triumph* over *ſeverity*; then might'ſt thou *proſper*, and many of *thy Enemies*, and alſo of thoſe that are called *thy Friends*, might be *converted unto God*, and ſo ye might be united in *true love one unto another*, and this were better than *conquering* by *force*. And conſider this, there are many that *acted* againſt *thy Father* and *Thee*, whom the

Lord intends *good towards*, though I know, that ſeveral of them through *Covetouſneſs* and *Envy*, have done exceedingly wrong in many things: Yet conſider, how Chriſt taught his to pray, *Forgive us our treſpaſſes, as we forgive them that treſpaſs againſt us*; And I do verily believe, that if they *turn unto the Lord*, and truly *humble themſelves* under his hand, and *believe* in the Light of his Son, and *obey* him, that he will *freely forgive* them *all their Tranſgreſſions*. But if thou *reſolveſt* to *avenge* thy *ſelf*, and thoſe called thy *Friends* which have ſuffered, and to keep *under* thoſe which are now fallen *under Thee*, by a *heavy yoke*, either in *matters of Worſhip*, or *otherwiſe*, I know it will *exaſperate* the ſpirits of many againſt Thee, and it will raiſe up the *deſperate aggravating part in man*, and ſo the thing may kindle *again* in the *murdering Spirit*; And the Lord may ſuffer it to *break forth into blood*, which if it ſhould, it may be the *ſadeſt time* that ever thou *yet ſaweſt*; for this I know, and do *ſtedfaſtly believe*, that after God hath *tryed his People*, *he will aſſuredly bring an overflowing ſcourge upon this Nation*, *and many ſhall fall and periſh by an eminent hand and judgement of the Lord*, *except they repent ſpeedily*: And verily, there is but a *little ſpace* given to *prevent this great Judgement* and *Deſtruction*; becauſe the Lord hath already *born long*, and his *patience* hath been *exceeding great*, and he hath *ſent* many of his *Servants* and *Prophets* to warn *this Nation* and *others*, and *many thouſands* have believed us, and are gathered into Peace with us, notwithſtanding they ſee a *great Judgement* to *come upon the Earth*; and though many have *believed us*, yet alas, the far *greater part* hath either *beaten*, or *impriſoned*, or *ſcoffed at*, or *ſlighted* and *rejected* us, or the *Teſtimony* which we hold; and ſome have *ſpoyled our goods*, and *impriſoned ſome of us to death*, and ſome of us have been *killed*

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for the *Teſtimony of Jeſus*, and the *Word of God*; And ſo, *many* in the Nations are waxed *worſe* and *worſe*; And when the Lord hath *ſmitten ſome*, they have revolted *more* and *more*; and when he hath raiſed up *others*, and given them *proſperity*, they have then *fed themſelves* without *fear*, and *forgot the Lord*, and waxed wanton *againſt him*. Therefore ſeeing people will neither *hear* the *Prophets* of the Lord, nor *regard* the Light of his Son in *their Conſciences*, which *checks* and *reproves* for *ſin* and *evil* in ſecret, nor *turn* to the Lord when he *ſmites them*, nor *regard his Truth* when they have *proſperity*, the Lord will *leave ſtriving* with ſuch a People, and bring *ſudden deſtruction* upon *them*, and *deliver his choſen as he did juſt* Lot. So, *we* are given up to the Will of the Lord, and *do* patiently wait for *his mighty appearance to deliver us*, who have long been a *ſuffering People*, who have ſuffered both by *Parliaments*, *Army*, *Protectors*, and by thoſe called thy *Friends* alſo; yea, we have *ſuffered*, and been moſt *cruelly entreated*, even by *Rulers*, *Prieſts*, and *People*, *Profeſſors* and *Prophane*, becauſe we could not joyn unto the *evil* in either, but we have been made to *reprove* them for it, and to exhort them unto that which is good; and ſo we muſt yet do, ſo long as we find the Lord requiring it at our hands, though for it we be *hated* and *perſecuted* unto death; yet knowing that it is without cauſe on our part when we ſuffer, we have peace with God, through our Lord Jeſus Chriſt, in all our ſufferings; and our lives are not dear unto us, that we may finiſh our courſe with joy, and our Teſtimony for the Lord, which he hath given to bear, though *it be ſealed with our blood*; for we certainly know, that the Lord is *our reward* in whatſoever we *do* or *ſuffer* for his Names ſake.

And now O *King*, as thou expects the *Bleſſing* and *Preſence of the Lord* with Thee in thy *Government*, *Fear*

and *Dread his Presence*, by standing in *awe* of his *living Witness*, the *Light*, which he hath placed *in thy Conscience* to guide and direct Thee in all thy wayes, that his *wrath* may be turned away from Thee, that so this Scripture might not be fulfilled upon the People of this Nation, *God gave them a King in his anger, and he took him away in his sore displeasure.* But if it should *prove so*, I shall *have peace*, for I am clear of *thy blood*, in as much as in plainness I have let Thee see how things *have been*, and how they *may* or *shall be*, and wherein thy *danger stands*, and how that *Righteousness* only *establisheth the Throne.* And my desire is, if it be the Will of God, that thou mightest consider them in the Principle of Life and Wisdom, and thereby come to be preserved and saved from that *Destruction*, which in God's Eternal Light I see Thee in great danger of.

Thus in *Innocency* and *Truth*, and in *Uprightness* and *Sincerity* of heart, I have freely declared unto Thee what was laid upon me, and it is in *true, tender*, and *unfeigned love*, both to thy *Soul* and *Body*: And that this is true, God is my *Witness*, and the *Witness* of himself *in thy Conscience* shall answer unto it; unto which I *leave* and *commend* Thee, from which thou canst not *hide thy thoughts*: So to the Lord God of Life be *Glory*, and *Dominion*, and *everlasting Praises* over all, to whom it doth belong, *Amen.*

Given forth in *Harwich* Goal in *Essex*, the 16. day of the 3*d*. Month, called *May*, 1660.

Where I suffer for the Testimony of Jesus, through the envy of the Devil, who is the false accuser of the Brethren.

POST-

POSTSCRIPT.

THough this *Treatiſe was more eſpecially laid upon me, to write it unto the* KING, *and therefore to him was it directed; yet I could not but publiſh it, becauſe its ſervice reacheth ſo far in ſeveral Particulars, unto thoſe alſo, that have been engaged in the late Wars on both ſides; as in declaring the Mighty Hand, and working of the Inviſible God therein, and for what cauſe theſe things have been ſuffered, and how they have been effected; which being truly conſidered, may cauſe many to bow before the Lord, and henceforward ceaſe rejoycing, in the deſtroying one of another, and rather admire the Lord's* mighty *and* ſtrange workings, *whereby he hath taken away the* cauſe *of* boaſting (*in the* Arm *and* Wiſdom *of* fleſh) *on both Sides; that ſo, none might* glory, *but* in the Lord: *And many other things are declared in this Book, as a Teſtimony, both againſt* Hypocriſie *and* Prophaneneſs; *and what God will do, if* Repentance *be not come unto ſpeedily; and alſo, the* Innocency, *and* Juſt, *and* Equalneſs *of the* Way, *and* Order *of the* Truth, *and ſuch as live in the* Life of it, *both in many things appertaining to* Religion, *and in things* Civil, *is here* Demonſtrated; *with many wholeſom* Exhortations *tending to* Righteouſneſs *and* Peace, *and the ſafety both of* King *and* Nation; *and the* contrary *witneſſed againſt, which may be of great ſervice to many, if they in the* Fear *of God will read it, and receive his* Witneſs *in them, the* Light *of Chriſt, which will anſwer to the* Truth; *and for no other*

ause do I Publish *it, but that (if it be the Will of the Lord)* Truth *and* Peace *may be encreased (which this directs unto) and that* Violence, *and* Wars *(which this bears witness against) might cease, and that so God may have the honour of all, unto whom it doth belong.*

From the Counsel and Nobility of the Royal Seed, the *Lyon* of the Tribe of *Judah*, the Everlasting King of Righteousness, who reigneth in

George Fox, the Younger.

A Coppy of this was delivered in Writing by *Richard Hubberthorn*, into the Kings hand at *White-Hall*, the *4th.* day of the *4th.* Month, 1660. And this may be of service to any of those called *Royallists* (or others) if they in Moderation will Read it, and for that Cause it is upon me to send it abroad in Print.

Honest.

1660 4° in British Museum

Honeſt, Plain, Down-right-Dealing WITH THE PEOPLE CALLED *Epiſcopal-Men*, and *Presbyterians*.

In this Seaſonable ADVICE given unto them, and their TEACHERS.

FRIENDS,

YOu both pretend in *Words* to be *Friends* to the *KING*, now let your *actions* ſhew forth the *ſame*, leſt ye (in this *Cauſe* concerning the *King*) be found like thoſe who in *words profeſſed* to know or love another *King*, but in *Works* denyed him, *Tit.* 1.16. Therefore, *labour* not to *perſwade* the *King* to ſet up either of your *Forms* of *Worſhip* in this *manner*, (mark) as to *compel* by *outward Force* all others to conform *thereunto*, or elſe to *perſecute* them; for if you do *thus*, and if the *King* ſhould hearken unto either *of you*, and fulfill either of *your wills* in this *particular*, (mark) you to whom he ſo *conſents* unto, would ſhortly be made *manifeſt* to be the greateſt *Enemies* to the *King* in the *Nations*: And not only the *Kings Enemies*, but *Enemies* to your *ſelves* alſo, even to the endangering of the *deſtruction* both of the *King* and *Your ſelves*; for if the *King* ſhall ſet up either of your *Forms*, and *compel* all others *thereunto*, or

elſe *Perſecute* them; (mark) you two are ſo *inverate* one againſt *another*, and have acted already ſo *cruelly* one againſt *another*, that thus it will be with you, (mark) you that the *King* ſo *ſets up*, will ſeek to *avenge* your ſelves, and to *Lord it over the other*, *Mat.* 5.44, 46. and neither of you *are able* to ſuffer *in patience*, (and to forgive your Enemies) as the *Miniſters of Chriſt* were to do, *Mat.* 6.15. that ſo which-ſoever of you were put *under* the other, you will be *watching* to Plot both *againſt* the *King* and *them* that are ſet *over you*; and if you that are put *under*, can but get an *advantage* againſt the *other*, which-ſoever of you *it be*, (mark) even the *Mercies* of you would be *cruelty* toward s thoſe that kept *you under*. And if either of *your Forms* ſhould be ſet up, as *before mentioned*, you who be ſet up in that *manner* will be in great *danger* of being *deſtroyed*, and that for *theſe reaſons*.

Firſt, Becauſe it is not owned by *the Lord*, that any ſhould ſet up a *Worſhip*, and *compel* others to it by outward *force* or *Perſecution*; and this is the way in which either of you would *proceed*, if ye had *Power*, and thereby you would *Engage* the Lord againſt you and your *Worſhip*; for the *worſhip* which he owns, is *in the Spirit and in the Truth*, *John* 4.23,24. and nothing but the Power of his *Spirit* can *compel* thereunto; and they that *rebel* againſt this *Power* in matter of *Worſhip*, are for it to be puniſhed *thereby*.

Secondly, Becauſe the Lord hath *decreed* to *remove Oppreſſion* and *Perſecution*, and to *judge* and *blaſt* that *Spirit* which hath exerciſed cruelty againſt *the Saints*, and to ſet up *Righteouſneſs*, and to give his *People* their juſt *Liberty* to *worſhip* him according to the *leadings*, and *requirings* of his *Eternal Spirit* in them; (mark) and if either of your *Forms* ſhould be ſet up (as before mentioned) it would *ſtrongly oppoſe* this *Decree of God* which

which cannnt be *broken*, and therefore it would engage the Lord to *deſtroy you*.

Thirdly, If one of you be *ſet up*, and ye be *impower'd* by the *King* to *compel* by outward force all others to your *Worſhip*, or elſe to *Perſecute* them; *(mark)* this will *exaſperate* the ſpirits of moſt of the other *Sects* againſt the *King*, and *you* that ſhall be ſo *ſet up*; and it will *engage* all them of the *Sects* that are in the *fighting nature*, and can uſe a *carnal Weapon* for their own defence, to joyn *together* as *one* man againſt the *King*, and either of you that he ſhould ſo *ſet up*. Therefore if you would be true *Friends* either to the *King*, or *your ſelves* and *your Nation*, *labour* not with the *King* to *eſtabliſh* either of *your Forms* (or any other) as *beforementioned*; but if ye own *CHARLES STUART* to be *King*; be content that *HE* may *Rule* over all as *one*, keeping the *outward Peace* among *you all*, by providing *juſt Laws* to puniſh any that would hurt any mans *Perſon* or *Eſtate* upon any unjuſt *account* whatſoever, or any that ſhall run into *open prophaneneſs*, *Mat*, 7.12. and be content that others may have as much *Liberty* to *Worſhip* their God in that way they are *perſwaded* to be *right*, as ye deſire to have in that ye think is *right*; and lay by all theſe *Carnal Weapons*, as *Priſons*, *Fires*, *Gallows*, *Stocks*, *Whips*, and all *outward violence*, and uſe *none* of them (mark) about compelling to a Worſhip,: 2 *Cor*. 10.4. But you that are *Teachers*, come forth with your *Spiritual Weapons* (if you have them) and ſmite at the *Spiritual Wickedneſs* that is *Exalted* in the *Creatures*, if ye be able, *wreſtle* with that, and not with the *Creatures*; and if without uſing outward *force* and *compulſion*, ye can plant a *Vineyard* (as the *Apoſtle* did) then eat of the *fruit thereof*, *Eph*. 6. 12. and if ye can thus gather *a Flock* and keep them, then *Eat* of the *Milk thereof*; and if ye can ſow *Spi-*

ritual

rituals then reap of their *Carnals* that receive *you* and *your Teſtimony*; and if you be ſent forth by *Chriſt*, then you will not lack *any thing*, *Luk.* 22.35. but if you dare not come to this tryal, then it will plainly appear that you are ſuch as *ſerve* not the Lord Jeſus Chriſt, but your *own bellies*; and that you are not ſent of *God*, but *run*, and he hath not *ſent* you; and *ſpeak*, but he hath not *ſpoken* unto you, and therefore you cannot *profit* the *People*, *Jer.* 23.32. (mark) And if the outward *Peace* be kept by the *Kings Law*, that ſo none may do *violence* to any man's *Perſon* or *Eſtate*, then you need not *fear* if you be in the *Spirit of Truth*, 1 *Joh.* 4. 4. but that ye ſhall *overcome* them that are in the *Spirit of Error*, and make them *manifeſt* when they do *oppoſe you*, *Acts* 6.9.10. but if you dare not come to *this Tryal*, then it will plainly *appear* that you are in the *Spirit of Error*, and ſuch as cannot *ſtand* except they be *upheld* by *the Powers of the Earth*.

Again, and if God ſhould *ſuffer this*, that either of you could *prevail* thus far with *the King*, as that he ſhould ſet up either of *your Forms*, and give you a *Law* to *compel* or *Perſecute* outwardly, (mark) thereby you might make *many hypocrites*, who might pretend to joyn *unto you*, (to ſave their *Bodies* or *Eſtates*) until they could find an *opportunity* to deſtroy you; but by all your *outward force*, you can never *convert* any unto God; for it is Chriſt, the *Immortal*, *ingrafted Word*, which is onely able to *convert* unto God; and it is the work of the *true Miniſters* to *turn People from Darkneſs to Light*, *and from Satan's Power unto the Power of God*, *Acts* 26. 18. and to direct them to the *Word which is nigh*, *in the mouth*, *and in the heart*, *Rom.* 10.8. and to commend and keep them to that; and to exhort them *in meekneſs to receive the ingrafted Word*, *which is able to ſave their Souls*, *Acts* 20.23. *Jam.* 1.21. 2 *Cor.* 10.4.

and

and they must not use any *Carnal Weapons* to do their *work* withal, but *Spiritual*: Therefore if you would be *counted* Christ's *Ministers*, lay by your *Carnal Weapons*, and use them no *longer* about *Religion*; neither *press* the *King* to *set up* or *uphold* either of your *Forms* of *Worship* by *outward force* (as *before mentioned*) lest thereby you become *Instruments* to destroy the *King*, your *selves*, or the *Nation*.

So though *King CHARLES* be *accounted* and *suffered* to be *Head* in things between *man* and *man*, yet let *CHRIST JESUS* the everlasting *King*, be *accounted* and *suffered* to be *Head* of his *Church*, that so *He* may have that which is *due* unto *him*, *Eph.* 5.23. & 4.13. *Col.* 1.18. and this were the way for the *true Church* and the *King*, and *these Nations* to *prosper*; and the way for the *false Church*, the *false Prophets*, and all *Plotting*, *Usurping self-interested men* to be *confounded*.

And this is the desire of me, who am a sufferer for Righteousness sake, contrary to any Law of God, or known Law of the Nation.

GEORGE FOX, *the Younger.*

From my Chamber (the place of my confinement) in Lambeth-House, *(the* 14th. *of the* 4th. *Moneth,* 1660*) where I have perfect Peace with God through Jesus Christ, in whom I have true Liberty as a Son, according to the appointment of the Father.*

I cannot flatter any, but must speak the naked truth unto all; and I seek the Peace of my Nation, and the good of all men; and I cannot fight with any Creature, but I can fight with the Spiritual Wickedness, though it be in the High Places.

A Few

A Few Queries *to the Teachers of the* Epiſcopal *Society, (ſo* Called.*)*

Qu. 1. WHo was the firſt *Inſtitutor*, (of a man *to be Supream Head of the Church next and Immediate under Chriſt*, and) of *Arth-Biſhops*, and *Lord Biſhops*, and from whence had they their *Original*? Did not theſe things ariſe ſince the *Apoſtacy*? and have they not been Practiſed by the *Apoſtatiſed Chriſtians*, ſince the *Anti-chriſts* went out from the *true Apoſtles*? Or were theſe things Practiſed by the *true Apoſtles*? Or did they confeſſe any more than *one Head* of the *Church*? Or that to them there was any more *than one Lord*? And was not that *Head* and *Lord Jeſus Chriſt*? *Col.* 1. 18. And whether they that make, or confeſſe *other Lords*, or *another Head* of the *Church* than Chriſt, do not walk according to the courſe of the *Gentiles*, which know not God, and contrary to the Command of *Chriſt*, and the Practiſe of the *true Apoſtles*? 1 *Cor.* 8, 5, 6. ſeeing *Chriſt* ſaid to his Diſciples, *the Gentiles exerciſe Lordſhip one over another, but it ſhall not be ſo with you* (mark that) *for he that will be greateſt amongſt you, let him be ſervant unto all*, *Mat.* 20. 25, 26, 27. And where was any of the *true Apoſtles* or *Miniſters* of *Chriſt*, called *Lord-Biſhops* or *Arch-Biſhops*? Or where was there any *King* in their time, called *the Supream Head of the Church next unto Chriſt*? Or where did they propheſie that it ſhould afterwards be ſo among the Saints? Or is not this rather a part of the *Cup of Fornication, which the Whore of* Babylon, *hath cauſed the Kings*

Kings of the Earth to drink in the night of Apoſtacy, yea *or* nay?

Qu. 2. And who was the firſt *Inventer* of *Surplices* and *Tippits* (as they are called) did the *true Apoſtles* and *Miniſters* of *Chriſt* uſe any of them in their *Worſhip*? Or had they *Organs* and *Singing Boys dreſſed* in *White*, *going*, and *Singing* in their *Worſhip*? From whom had all things their *Original*? And are any of theſe things required of the *true Worſhippers*, which the Father ſeeks, *who Worſhip him in the Spirit and in the Truth*, *John* 4.23.24. (if they be, prove it by Scripture) Or are they not come up ſince the *Apoſtacy*? and are they not Practiſed amongſt the Will-Worſhippers, yea *or* nay?

Qu. 3. And who firſt invented this for *a Baptiſme*, (*viz.*) that a Teacher ſhould *Sprinkle* a little water *on a Childs face*, and make *a Croſs on its forehead*, with his *finger*; and that there ſhould be *God-Fathers*, and *God-Mothers* (as they are called) *to name the Child*; from whom had all theſe things their *Original*? Did the *true Apoſtles* Practiſe theſe things? Or are they not come up in the night of *Apoſtacy*? And why do you *call thoſe* that name the Children, *God-Fathers*, and *God-Mothers*? Hath *God* any *Fathers* or *Mothers*? Anſwer to every particular *in plain Engliſh* according to the *Scriptures*, that poor People may ſee *your Ground*, and *Foundation*, and *Rule* for all theſe things; And do you believe that any can be free from ſin in this life, and keep *Gods's holy Will* and *Commandments*? If not, then how dare you *enjoyn theſe that you call God-Fathers*, and *God-Mothers*, to Promiſe and Vow theſe things in the Childs name, (mark) *that it ſhall forſake the Devil and all his works*, (mark that) *the pomps and vanities of this World*, and *all the ſinful luſts of the fleſh*, and *that it ſhould keep God's holy Will* and *Commandments*?

ments? now if you say, they may forsake *all these things*, and keep *God's Holy Will* and *Commandments*; then will it not *overthrow* what you *Teach* your selves *at other times?* and if People *do not* or *cannot* forsake the *Devil* and *all his works*, *the pomps*, and *vanities* of this *wicked World*, and the *sinful lusts of the flesh*, and *keep God's Holy Will* and *Commandments*; then do you not *cause them* you call *God-Fathers*, and *God-Mothers*, to *Promise* and *Vow* lies and *impossibilities* in *Childrens Names?*

Now *Answer* these things *in Plainness* and *Moderation*, without fleeing to your *Carnal Weapons*; and be not like those, that instead of answering, have raged, and persecuted those that have Queried them. There are many things more appertaining to your Worship which I cannot own to be Right; but I would see, how you will get through these things, and what satisfaction you are able to give concerning these few, and then as the Lord moves, you may hear of many things more which are to be Queried.

The 22d. of the 4th. Month, 1660.

From a Faithful Souldier of the Army of the Lamb (which must get the Victory,) for whose Testimony I suffer in Lambeth-House.

George Fox, *the Younger.*

THE

1660

THE Testimony of God

To those *Rulers*, *Teachers*, and *People* of this present Age, where the Headship of the Church is given to Man, and to such as strive to have it so, and to those that set themselves in the seat of God, by taking upon them, that which properly belongs to God and Christ, who are one.

Wherein God's Controversie *with them is plainly Demonstrated, Opened, and given by the Spirit of Truth, which is made manifest in that earthen vessel, which is called*

George Fox, *the younger.*

HEarken O ye *Kings*, and Give ear ye *Rulers*, *Teachers*, and *People* of all sorts (who are striving against the *Spirit of God* in its workings.) The Lord's *Controversie* is great this day, and few there be that rightly understand it; Therefore are ye *confounded*, *broken*, and *breaking* one of another, *and cannot be healed*, until you return to, and receive and obey that which will shew you with what God's Controver-

sie

ſie is: Therefore conſider this, *The inſpiration of the Almighty giveth underſtanding*, *Job* 32. 8. Yea, the life of the *Immortal Word*, which is *the Light of men*, *John* 1. 4. giveth to underſtand the mind of the *Eternal God*; Therefore to the Light which the Word hath enlightned you withal; *Take heed*, *John* 1. 9. for that is the *faithful Witneſs* of God, and to that *in you all* (who ſhall hear the Teſtimony which God hath given me to bear) ſhall I be made manifeſt; for *that* ſhall anſwer to the words of the *moſt High*, which I have to utter; Therefore *let all fleſh be ſilent*, that Truth may take place, and that the words of the *Holy One* may be heard and received.

Thus ſaith the Lord God, My Controverſie hath not been, nor *is not with man*, any further than as he is *departed from me*, and joyned to, and *become one with the man of ſin*, that *wicked one*, the Son of *Perdition*, who is exalted *in man*, *above me the Eternal God*, and oppoſeth me, *and ſitteth in my Temple*, ſhewing himſelf to be God, in taking upon him that which properly belongeth unto me, for he commands and leads them with whom my Controverſie is, into whatſoever and whitherſoever he pleaſeth, and they are become ſubjects unto *his Kingdom*, ſo that they will not that I ſhould *Reign over them*: but they have taken Counſel of my *Adverſary*, who hath taught them alſo to take (as it were) my Honour (*which I will not give to another*) unto themſelves; and ſo they are become *one* with my *Adverſary*: And by his Power they alſo (in many things) have *ſet* themſelves *in my ſtead*, in taking upon them to do things which did properly belong unto me, and they in thus doing, have *ſlighted* and *rejected* the thing that I have done; and thus the *Abomination* which maketh *deſolate*, *ſtandeth* in the place where it ought not; *For which cauſe I will viſit*, *ſaith the Lord God*.

And

And now *You* with whom God's *Controverſie* is, (who have given the *headſhip* of the *Church* to *man*) that you may further ſee your *Error*: (Mark) and *conſider* theſe *things*, It did properly belong to the *Mighty Eternal God*, to Ordain a *Head* for *his Church*, and he unalterably *Ordained one Head thereof*, which *is Chriſt, the ſecond Adam, the Lord from Heaven, the quickening Spirit*: Yea, *he gave him to be Head of the Body, which is the Church, the fulneſs of him that filleth all in all, that he in all things might have the preheminence, in whom all fulneſs dwells*, *Col*, 1. 18, 19. *Epheſ*. 5. 23. and 1.22,23.

And by the *appointment* of the *Father*, *he* giveth forth all the *Laws* and *Ordinances* which his *Church* (that is *the Congregation of the Righteous*) are now to *obſerve*; and *whoſoever* will not *hear* him *in all things*, and *follow his* leadings, and *obey his* voice, are to be *cut off*; *For all Judgement is committed unto him*, *John* 5. 22, 27.

But many of you who (in ſeveral *Nations*) are called *Chriſtians* (with whom the *Lord's Controverſie* is *great*, unto the *diſhonour of God*) You have taken upon you to *Ordain* other *Heads* of the Church *then Chriſt*, and they ſhall give forth *Laws* and *Ordinances* for the *Church* to *obſerve*, and they that will not *hear* your *Heads*, and *obſerve* their *Laws* and *Ordinances*, you will cut them *off*, or *Perſecute* them; and in thus doing you have *ſlighted* and *rejected* the thing that God hath *done*, and *ye have ſet your ſelves in his ſtead*; And *this* is a great *Cauſe of God's Controverſie with this Age*, and until this *abomination* be *removed* and broken *down*, God will *remove* and break *down* all in whomſoever it doth *reſide*, and all ſuch as would *uphold* it, whatſoever their *names* be *called*; For whoſoever will ſtrive to *uphold* that *Authority* in *themſelves* or *others*, which

properly *belongs* to *God* and *Christ* (who are *one*) ſhall not be able to *ſtand* in this the *day* of *God's Controverſie*; neither can the *Nations* be ſetled in *true Peace*, until *that* be given up to *Chriſt*, which *properly unto him belongs*, and is his *Right*; for though the Lord hath long born with great *patience*, yet now the *time haſteth*, that the *Heir* muſt be *Poſſeſt* of that which the *Father* hath given unto *him*, and they that will not *freely* give up to *him* his *due*, muſt be *broken*.

And now, *O England*, to *Thee* I ſpeak (mark) this did not ſerve to end the *Controverſie* of God with *Thee*, when thou didſt take the *Headſhip* of the *Church* from the *Pope*, and gave it to the (outward) *King*; Neither did that end *God's Controverſie* with *Thee*, when thou didſt take it from thy *King* again, and gave the *Nature* or Power of the *Headſhip* (though not the Name) unto an *Aſſembly* of *Prieſts* called the *Synod*, whom thou *Authorizedſt* to give forth *directions* and *Ordinances* for the *Church* to *obſerve*; and if after thy long *Changing* of it thus, *one* from *another*, Thou now give it to thy (outward) *King* again, (as many in thee *ſtrive* to do) this will not end *God's Controverſie* with *thee* neither; For theſe things do not at all *anſwer* the *intent* of God; for the Lord will not own, that a *King* ſhould be *called* the *Supream Head of a Church*, no more then he will own that a *Pope* ſhould be ſo *called*; Neither will he own any to *exerciſe* the *Office* of *Headſhip* in *his Church*, *but Chriſt onely*, Whom he hath given *unalterably* to be the *Head* thereof; Therefore whether it be *Pope*, *King*, *Prieſts*, or any *others*, that will *not ſubmit to Chriſt*, and own *Him alone* to be the *Head* of the Church, muſt be *ſlain* by the *Sword of his Juſtice*; Therefore *O England*, Take *heed* what thou *doſt*, and *provoke not the Lord yet further* againſt thee in

this

this *particular*; for, *until the Headship be wholly given up to Christ, God's Controversie cannot cease.*

And furthermore, it doth properly *belong* unto *God and Christ* (who are one) to make and *Ordain* whomsoever they *Please* to be *Ministers*; and those *Ministers* are to follow those *orders* and *directions*, and to declare *those words* unto *the People* (and not what they will *themselves*) which the *most High gives unto them*; and they are to go to such *places* as *He* sends them *unto*, to declare *His Will*; and they are to *receive* that for their *Labour* which *He* alloweth *them*, and they are to *abide* in those *places*, observing those *orders* and *directions* which he *gives* unto *them*; and they are not to *remove*, but at *His pleasure*, and as *He* gives them *freedom*, or by *His order*, *which they must observe*.

But in these *things* also, *Man* hath set *himself* in the *stead of God*; For men in these *Nations* have *made*, and some yet do *make* and *Ordain* whomsoever they *please* to be *Ministers*, and those *Ministers* are to follow those *orders* and *directions*, and to speak those *words* to the *People* which *Man* giveth unto them, (and also they may in some things speak *more* if they *will*) and they are to go to such places as *man* sends them unto, and there to *declare* that which *man* in his *will* hath *prescribed* and set *down*; And they are to *receive* for this their *Labour* that which man *alloweth them*, (with what more they can get to *satisfie* their *greedy minds*) and they are to abide in those places, *observing* those *orders* and *directions* which *man* gives unto *them*, and they are not to *remove* but at *man's pleasure*, by his *order*, or as he gives *them Freedom*.

And thus hath *man*, *even the man of Sin*, set himself in the stead of *God*, and would force *all to bow unto him*; and so *man* in this *state* hath *rejected the Will of God*, and his *Work*; for such a one whom *God* makes a *Minister*,

and ſends unto *places* to declare his *Will* (unto the *People*, as he hath received it from *God*) ſuch a one is counted a *Vagabond* and a diſturber of the *Peace*, and *Perſecuted* by ſuch as are *exalted* in their fleſhly minds, *above the witneſs of God*; And for this cauſe alſo is *God's Controverſie* with *Nations*, and they cannot be eſtabliſhed in true *Peace*, until they give unto *God and Chriſt*, that which to *them belongs*, (which they have held from God by uſurpation) therefore whether it be *Popes*, or *Kings*, or *Parliaments*, or any other men that will *aſſume this to themſelves* which alone *belongs* to *God* and *Chriſt*, *they muſt and ſhall be broken*, let their ſtrength be never ſo great: For the *Lord* (who is *Mighty*) will take to himſelf this *his proper Right in making Miniſters* which ſhall obſerve his *Will*, and he will provide for *them*, and ſuch as are made by *man* he will *Confound*; Therefore O *Nations*, take heed what you do, and run not your ſelves any more into theſe things, leſt you further increaſe *God's anger* againſt you.

And as *Chriſt* is the Author of the true *Faith* and not *man*, ſo he is the Defender of it, and not *man*; Therefore that *Title* muſt be given unto *Him*, and not unto *man*, or elſe *God's Controverſie* cannot ceaſe.

Again, it is *God's* proper *Right* to give *Laws* unto *man*, *Iſa.*33.22. *For there is one Law-giver, who is able to ſave and to deſtroy*, *Jam.*4.12. And the *Law is not made for the Righteous, but for the unrighteous*, 1 Tim. 1.9. *And the Law is to go forth of Zion*, *Mica.*4.2. *Iſa.*2.3. Now in this particular alſo, *man* hath ſet himſelf in the *Seat of God*, and ſo hath diſhonoured the *one Law-giver*, by ſetting up many *Law-givers*, who not being guided by the pure Spirit of the *Lord*, have made *Laws* contrary to the *Will* of *God*, whereby the

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Righteous have been *Punished* and *Oppressed*. Now in this particular, *man* hath exceedingly corrupted his wayes; for which cause *God's Controversie* is exceeding great; And until *man submit* to the *one Law-giver* in this particular also, *(who is able both to save and to destroy) God's Controversie* cannot *cease*; for the *Law* which God gives, is not against the *Righteous*, but against the *unrighteous*.

But how are the *Laws* of these *Nations* like to be such, (let the *witness of God* in all you answer) seeing by *man* it is given into the hands of *man* in such a manner as it is to make *Laws*? (Mark) Have you not read in the *Scriptures of Truth*, that the *Flock* of *Christ is a little Flock*, *Luke* 12.32. And that, *though Israel be as the sand of the Sea, yet but a remnant shall be saved*, *Isa.* 10. 22. *Rom.* 9.27. And again, *strait is the way, and narrow is the Gate that leadeth unto Life, and few there be that find it*; (mark that) *because broad is the way and wide is the Gate that leadeth to destruction, and many there be that go in thereat*, *Mat.* 7.13,14. Now mark and consider these things, seeing that the *Righteous* are fewer in number then the *unrighteous*, and that the *Law-makers* are chosen by the *most voyces*; (and that of the richest People outwardly) how are the *Righteous* like to be preserved in outward freedom by the *Laws* that are so made? *Doth not the World love his own*, *John* 15.19. And will it not provide for its own Life and Liberty? And is the life and Liberty of the *Righteous* one with the world, (*Read Wisdom*, the 2. Chap.) Will not that which is for the freedom of the one, be for the bondage of the other? Oh! the Lord hath beheld this abomination, and his Soul abhors it, and his *Controversie* is with the *Nations*, because of the grievous *Oppression*, *Oaths*, & *Violence*, which fills the Earth partly by this means; Oh! how do the rich

oppress the *poor*, and draw them before the Judgement seats? *Jam.* 2. 6. And how do the *haughty* vaunt themselves over the *meek*? And how is Judgement turned backward? *For he that departeth from iniquity maketh himself a prey* to this *Generation*, *Isa.* 59. 14, 15. And though several overturnings have been, yet is iniquity still at a great height, and increaseth exceedingly; And what will it advantage a Child to flee from a Bear and joyn to a Lyon? Verily the day is come, wherein there is no hiding place of safety for the *Righteous*, but purely in the Name of the Lord, and blessed are they that alone trust therein. For the help of the meek standeth in the Name of the Lord, (*Psal.* 124. 8. *Hos.* 13. 9.) And happy are they that abide in it, *for the day will be terrible and dreadful unto all that have not a habitation in the Name of the Lord the King of Saints*; For **Violence** and **Oppression** shall come to the full, and then shall the Lord Roar out of his Habitation, and he shall strike the Inhabitants of the Earth with *Astonishment*, and *Faintness*, and *Deadness* of *Spirit*, shall seize upon the mighty men, and weakness and fear upon the strong and bold of the Earth; for the Lord will appear in his mighty *Power* to take the *Kingdom*, and to relieve the oppressed, and to help the needy, and they shall be strong in him.

Be wise therefore O *ye* **Kings**, and learn Wisdom ye **Judges** and **Rulers** of the Earth, Return unto the Lord and serve him with fear, Tremble before the Glory of his Presence, *and Kisse the Son, lest he be angry and you perish by the way*; For his wroth shall suddenly burn, & then, *blessed are all they that trust in Him* (Read *Psal.* 2.) Therefore strive not with the Lord any longer, by withholding his *Right* from *Him*, but give unto him his due, and resign up to him and *his anointed* the things that he doth require, *for the Lamb must get*

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the victory, and he muſt have the Preheminence in all things, yea, he muſt be the *Supream Head in all Spiritual things*, and the only Law-giver to his People; yea, he with the Higher Power muſt ordain and ſend forth *Miniſters* and *Labourers* into his *Church*, *Vineyard*, and *Harveſt*, for he only can fit them for the work, and not man; and he will take care that they ſhall not lack any thing, (*Luke* 22. 35.) *For the Earth is the Lord's, and the fulneſs thereof*, (*Pſal.* 24. 1.) And he will conſtrain People with his love (which is better than outward force) to give his Miniſters *Food* and *Raiment* when they have need thereof, and they will be *contented* there-withal, 1 *Tim.* 6. 8. Therefore meddle not with *theſe things* any more, I warn and exhort you in the Love of God: For it belongs not unto you, but unto *God* and *Chriſt*, who are one, and let Chriſt only be acknowledged to be the *defender of the Faith*, who is able to perform that Office to the full, *which man is not*.

And let the one *Law-giver* be minded and *owned in man*, to give forth *Laws* to *puniſh Tranſgreſſors*, that ſo the *Judgement* may be the *Lord's* and not *man's*, for ſo it ought to be; and he that *Ruleth* over *men*, muſt be *Juſt*, *ruling in the Fear of God*, (2 *Sam.* 23. 3.) And they that *Fear* the *Lord* and hate *Covetouſneſs*, ought to be *Judges* and *Rulers* (*Exod.* 18. 21.) to *ſee* and *take care* that the *Law of God* be put in *due execution*, *judging righteouſly*, without *reſpect to perſons*, (*Prov.* 24. 23.) doing to *all men*, *as they would they ſhould do unto them*, keeping out of *Bribes* and *Gifts*, that the eye may not *be blinded*, (*Exod.* 23. 6, 7, 8. *And ſuch Rulers as theſe*, *will the Lord ſet up and Honour*, unto whom he will plainly ſhew his *Righteous juſt Law*, which he wil have *executed* upon *Tranſgreſſors*, and men ſhall be *ſubject* unto them for *Conſcience ſake*, and they

only ſhall be a *terror to evil doers*, and *encouragers of them that do well*, and they ſhall be guarded with *Righteouſneſs*, and the Lord ſhall *bleſs them with the dew of Heaven*, and they ſhall ſend forth a good *ſavour* into the *Earth*, and then ſhall the *Inhabitants* of the Earth learn *Righteouſneſs*; *For Judgement ſhall run down as Water, and Righteouſneſs as a mighty ſtream*; for the *Judgments* of the Lord ſhall be *rightly executed*, and *ſelf-ends* ſhall be *denyed*; and then ſhall *Praiſes*, *Dominion*, *Honour*, and *Obedience*, and all that is *the Lord's*, be yielded unto *him the King of Saints*; *And until this come to paſs*, *God's Controverſie ſhall not ceaſe*: But there will be *Breaking*, and *Overturning*, *Oppreſſing*, and *Spoyling*, and *Inſnaring* one of *another*, and they that come uppermoſt, and will not give unto the Lord *his due*, but ſet themſelves *in his Seat*, whatſoever words they *profeſs*, or let them *appear* never ſo *ſtrong* in the *arm* of *fleſh*, yet *they ſhall be broken down with diſhonour*; and *Plagues* and *Torments* ſhall be the *Portion* of the *Hypocrite that bows to deceit*; and *Babylon* muſt fall and periſh; *for ſtrong is the Lord which judgeth her*, (*Rev.* 18. 8.) And in *vain* do men ſeek to *eſtabliſh themſelves* in that which the Lord is *againſt*, and *wo* will be unto them that are found in the *State* of *Capernaum* and *Edom*, (Read *Obediah* 3. 4. *Mat.* 11. 23.)

And now ye *Rulers*, *Teachers*, and *People*, *remember you are warned*, and it is in *true love* to your *Souls* and *Bodies*, therefore *Repent* whilſt you have *time* left you, that you may be *ſaved*, though it be ſo as *by fire*; and *ſpeedily* reſign up to the Lord, that which *properly* belongeth unto *Him*; for verily, the day *dawneth apace*, which ſhall *reveal that man of ſin more and more*, who hath *ſet himſelf in the Seat and ſtead of God*, *whom the Lord ſhall conſume with the Spirit of his Mouth*, *and abo-*

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liſh and deſtroy with the Brightneſs of his coming, (2 *Theſ.* 2. 3, 4, 5, 6, 7, 8.) And the day of the Lord ſhall even ſo come as a *Thief in the night*; *And when the wicked ſhall ſay Peace and ſafety, then ſhall come upon them ſudden deſtruction, even as the travel of a woman with Child*, which by no means can be eſcaped, (1 *Theſ.* 5. 2, 3.)

Be ſtill *O ye Saints* of the moſt *High God*, keep clear of *Babylon*, take heed of being *enſnared by her*, cleave not to her *flatteries* in any wiſe, but *follow the Lamb whitherſoever he leadeth you*; and hold *faſt* the *Word* of his *Patience* in the true *Integrity* of your *hearts*, that ſo ye may *ſtand* and *endure* the *Tryal* to the *end*; and whatſoever you ſuffer for the *Teſtimony of God*, you ſhall have a full *reward* for it, *if you faint not*: This in the *Word* of the *Lord*, is unto you.

Lambeth-Houſe, the 28th.
of the 4th. Month,
1660.

POSTSCRIPT.

AND if I could write no more, yet this is the Teſtimony *of Truth, to the* Rulers, Teachers, *and* People *of this preſent Age (in what Nation ſoever this may come) Mark*, you muſt all come to the Light of the Lord Jeſus Chriſt (the Lamb of God) *who hath enlightned you, that with the Light you may come to ſee what is contrary to the mind and will of God, both in your* Laws, *and* Governments, *and in the conſtitutions thereof, and in your* Miniſtry, *and* Worſhip, *and in the* con-

conſtitutions thereof, and in all your Converſations; And that which you ſee with the Light, to be contrary to the mind and will of God, (in any of theſe things before-mention) you muſt deny, and give it up to be conſumed by the Spirit of Judgement and burning; and you muſt give your full conſent that the Lamb of God (the Light of the World, *the* ſecond Adam, *the* Lord from Heaven, *the* quickning Spirit, *who is one with the Eternal Father*) *may have the preheminence in all things; And that he may* Rule *in you all,* over *you all, and* lead *and* guide *you all, in all things, before you can witneſs that* God's Controverſie *with you is fully come to an end; And all them of the Nations that are ſaved, muſt walk in the Light of the Lamb: Therefore let every particular in their ſeveral ſtations, come to a true honeſt ſearch ſpeedily, and caſt off, and deny that which the Light will let you ſee that God is againſt, that ſo haply God may ſtay the mighty Judgement (which otherwiſe muſt come)* which is nigh at the door, which will ſweep away the ungodly.

Theſe are faithful and true ſayings, and things which muſt ſhortly be fulfilled; *therefore, bleſſed will every one be, that will hear and obey the Counſel of the moſt High; for the day of the Lord draweth nigh.*

And now ye Rulers, if ye reſolve to build up that which God hath thrown down by an out-ſtretched Arm; and if you ſtrive to eſtabliſh your ſelves in that which God's Controverſie *hath been, and yet is againſt, you will undo your ſelves for ever; for you will engage the Lord againſt you, who aſſuredly will be too ſtrong for you, and break and confound you, as oppoſers of his mighty work; therefore take heed what you do, the Lords decree ſhall ſtand.*

George Fox, *the younger.*

THE

1660

THE DREAD
Of Gods Power,
UTTERING
ITS VOICE
Thorow MAN, unto the HEADS of the
NATION.

OH! ye *Mighty men*, who sit upon the *THRONE*, that are *Exalted* into *Power*, and brought into great *Authority*. Do you indeed know the *Hand* that brought you up *thither*? And do you rightly understand the *End* of your coming into *Power* again? And do you certainly know the *Work* which God requires *at your hands*? And do you indeed *see* the true *Leader*, which is *to lead* in the *Way and Work* of the Lord? And do you *Feel* and *Witness* that your *Hearts* are truly *Enclined* and *Prepared* towards the *Work* of the Lord? Or *are you not ignorant* of these *Things*? And do you not rather *feel* your *Hearts* enclined towards *REVENGE*, and to make your selves *Great*, and to get your selves a *Name*, and to follow that which is pleasing to your own *Eyes*, and to *Condemn* that which God hath *Justified*, and to

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Justifie that which God hath *Condemned*, and doth *Condemn?*

Let there be an *honest search* made with the *Witness of God* in your *own hearts*, which will shew you the *thoughts*, and the *intents* thereof; and think not to *flatter* your selves, as others have done before you, by conceiving that you are safe enough, because the *Arm of Flesh* is with you, and at your Command: For *verily, verily, Thus saith the* LORD GOD, *I will yet make the Powers of the Earth to know, that I am* GOD, *and there is* no other; *and that I can* do *whatsoever I please, and my* Purpose *and* Decree *shall stand* unalterable; *And I will bring to pass the thing that is in my Heart, and* none *shall let it; for in its season it shall be accomplished.*

Oh! *Hear* ye REBELLIOUS and *live*; be not so *stiffnecked* and *wilful*, like those that went before you (*who would not hear Reproof*) *lest I make you* a hissing, *and scatter you with more* dishonour *than any that went before you; for my* Anger *is kindled, and my* Jealousie *is waxed hot against the* Man of Sin. *My* Decree *is to* Dis-throne *him, and to take the* Kingdom *my self, and to slay his* Subjects *that will not turn at my Reproof, and be* subject *to my Government*: Therefore seek not your *selves*, neither follow the *Devices* and *Iniquity* of your own *hearts* any longer; for I the *LORD* am coming *to plead with all flesh*, and I will make mine *Enemies know*, that I have *Power* to accomplish my own Work, though I should find all the Armed men, and the men in Authority, against me.

Now this is my DECREE; *I will set up* Righteousness *in the Earth, and I will establish* Equity *and* Mercy *amongst the People*; *I will remove* Oppression *from off the Earth, and I will Search out, and overthrow the* Ground *and* Foundation *thereof, in* whomsoever, *or in* whatsoever *it stands*; *even, as I overthrew* Sodom *in the dayes*

of

of old; and they that will not haſte out of it, ſhall certainly be *deſtroyed, ſaith the Holy One*; who will break the *Potſherds* of the Earth that withſtand him, and conſume the *Stubble*, the *Thorns*, and the *Bryars*, that ſet themſelves in Battel againſt him, *who is a conſuming Fire*.

Therefore, Oh ye **Heads** of the *People*! Conſider your *Wayes*, and weigh your *Actions* in that equal ballance (*the Word of God*) which will ſhew you the *thoughts* and the *intents* of your hearts: for verily, the Lord God is *highly diſpleaſed*, and your hearts are ſeen not to be *right* before him; Therefore conſider your *Foundation* upon which you *build*, leſt your *building fall* with great *diſhonour* and *loſs*, when the *Storm* comes, *which ſhall come to try it*.

Mark, Were *You*, or your *Fathers* and *Friends*, able to keep your ſelves in Power, when the Lord formerly appeared againſt you, to caſt you out before your Enemies, becauſe of your *Rebellion* againſt him? Or were your Enemies able to keep you *out of Power*, and themſelves *in*, when the Lord appeared againſt them, to *Split* and *Confound* them, and to turn their *day into darkneſs*, and to bring you in as a *Flood* over them, becauſe of their *treacherous dealing* with the Lord, and becauſe they perverted the **Cauſe** and *Power* that was put into their hands, ſerving *themſelves* and their *Luſts*, and not the *Lord*? Verily, as they were not able to ſtand, no more will you be able to ſtand and keep your Places (*except you repent*) and own that your Enemies had a **a juſt Cauſe** put into their hands againſt you: And ſo, put a difference betwixt the **Cauſe**, and **That** which perverted it, and not *judge* and *condemn* both together; for if you do, verily I ſay unto you, *when you have filled up your meaſures, you will aſſuredly fall without recovery*, though you were *ten thouſand times ſtronger* than you are,

re, and although not one man appeared against you with a Carnal Weapon.

Consider, Was it a *Carnal Weapon that brought you in?* Were you not brought in without a stroke outward? And is not the Lord the *same?* Is his hand *shortned?* Hath not he the hearts of all Flesh in his *Power?* And can he not turn them *as he pleaseth?* Can he not *root out*, and *overthrow* whomsoever he will? And if he will do it without outward means, can any resist his *Will?* Or if he will do it by outward means, cannot he provide it himself, contrary to man's expectation? Therefore, **Dread** ye the **Majesty** and **Power** of the **Lord**, and fear before his **Dreadful Name.**

Friends, I must deal plainly with you in the sight of God, who hath made me a *Prophet* to the *Nation*, I may not *flatter* any of you: My *Life* is in the hand of *my Maker*, and not one hair of my Head can fall to the ground without his Providence. He hath redeemed *my Soul* from *Hell*, and *my Mind* from the *Earth*; and he hath given me his good Spirit to lead me: I am henceforth no more my *own*, but I am the Lord's, who hath formed me for his *Praise*, and hath brought me forth, that I may sound forth his *powerful Truth* amongst the People. Therefore must I not *fear Man*, neither must I be afraid of *the Sons of Men.*

Verily, **your Spirits** are seen to be **too high** for the *Work*, which God will have to be wrought in the Earth; and you are found *in that* your selves, which the Lord will *work against*. And he is *loaded* with the *pride* and *excess* that *ye* (and many in the Nation) are *in*; and his Soul abhors the **Vanity**, **Musick**, and **Pleasures** which *ye* delight in.

Oh how hath **Iniquity** abounded since ye came into place! and how is **Oppression** and **Cruelty** encreased and continued, upon them that seek the good of all!

Now

Now consider this, That which the Lord was *wroth* with you for, and threw *you* and *your friends* out for before, he will not *own* that now, nor that you should revive and establish that again: For the *Lord's Controversie* is yet against those things, (though he hath thrown out a treacherous People, who perverted his Cause) Therefore, *try* your *Foundation*, before you *build* and *settle*; for verily, whatsoever is not founded upon *CHRIST JESUS*, the Rock of Ages, (whether it be in things *Religious*, or in things *Civil*) the higher it is built, the greater will its fall be; and every ones work must be tryed by fire, what Foundation soever they build upon; and great will be the *Destruction* and *Consumation*; for nothing but what can abide the fire shall remain: And verily, there is exceeding much, both in *Governours* and *Governments*, *Laws*, *Ministry*, *Profession*, *Trades*, and in the *Constitution* of them, as they now stand (*and in the Conversations of the People*) which is to be utterly destroyed by the *fire* of the Lord's Jealousie, and the day hastens which will try every man's work of what sort it is; and that which is for the fire, neither high words, nor outward strength shall be able to save it.

Oh! The Spirit of the Lord is grieved, and pressed, with the **Iniquities** and **Whoredoms** of this *Generation*. Oh! the **Waste** and the **Spoyl**, that is made of the Lord's Creatures, excess in *Apparel*, excess in *Diet*, and deceitful *Feastings*, and *Banquetings*; and each strive to exceed one another, not scarce knowing what to *invent*, to *eat* and to *drink*, or to put *on*; or what *Musick*, or *Images* and *Vanities* to invent to please the *Carnal Eye* and *Ear*; and in the mean time, your *own flesh*, or them of the same *blood*, *lye*, *go*, *sit*, or *stand* in your streets, *crying for a piece of Bread*; and many of your *Lame*, and *Blind*, and *Sick*, and others, both in

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Priſons and other places are ready to *Famiſh*.

Oh! Conſider theſe things ſpeedily, and *mock not* at the Lord's *Meniſſengers* (as ſome before you have done, when they have been warned, as you now are) leſt your *bonds* be made ſtrong alſo, and leſt the Lord *ſmite* you with a *Curſe*, and ſend you *Famine* or *Want*, in the *room* of your *Abundance* and *Superfluity*; and *Rags* inſtead of *Ribbons*, *Feathers*, *Gold*, and *Silver Lace*, and *Gorgious Attire*; and *howling* and *mourning* inſtead of your *Muſick*, *Songs*, and *Oaths*.

Oh! It's *hard* to utter the *abomination* that *flows* and *ſwells* in this Nation; it is a *ſhame* to the *Rulers*, to ſuffer theſe *Stage-playes*, *Mount-banks*, and *vain Sports* and *Shows*, whereby the Lord is greatly *diſhonoured*, and *fooliſh People* are cheated of their money, and the *Creation* is *devoured* and *waſted*, and *Mens lives* ſometimes endangered.

Oh! How have men invented *miſchief* and *vanity*, to ſtir up *lightneſs* and *vanity* one in another. Oh ye *Rulers!* is not this *a horrible wickedneſs*, that a man who hath his right *natural ſenſes*, ſhould be ſuffered to feign himſelf to be a *Natural Fool*? and that he ſhould be ſuffered to ſpeak any light vain words he pleaſeth, even what he can invent, to ſtir up lightneſs and vain laughter among you? Have you not manifeſted your ſelves to be ſlighters of the *Apoſtles Doctrine*? (read *Eph.* 4. 29. & 5. 4.)

† *This* Abomination *have I beheld ſeveral times out of my Priſon Window.*

† And is this an honour for the *Chief* of you, to have a company of *Men* and *Boys*, dreſt up with *Ribbons* and *Bells* about their legs, and one acting like a *Fool* with a *Ladle* in in his hand, *dancing* before you, even like a company of mad *diſtracted men*, making a *noiſe* like a company of *Carriers Horſes*?

Oh!

Oh! the *Life of God* is grieved with these things, and all that fear his Name *loath them*, and it is a shame that ever such things should be suffered in a Land.

Therefore, O ye *Rulers*, let all this *ungodliness*, and *superfluity of naughtiness* be laid aside, and receive with meekness the *ingrafted Word*, *which is able to save your souls*, *Jam.* 1. 21. and that will teach you to *love* even your *Enemies*, and to *forgive* them; and to put a difference between the *pretious* and the *vile*: And it will keep your hands from *blood*, and your *hearts* from *desiring after it*, if you will obey it; and it will shew you with what *God's Controversie* is, both in your *Government*, and *Worship*, and *Conversations*; and it will teach you to deny it; Yea, if you will own its Teachings, *it will teach you to deny all ungodliness and worldly lusts, and to live godly, righteously, and soberly in this present world*, *Tit.* 2. 11, 12. But if you will not return to the *Word*, *which is nigh* **in your mouths**, *and* **in your hearts**, *that you may obey it*, *and do it*, (*Deut.* 30. 14. *Rom.* 10. 8.) verily this *know*, that neither your *Strength* nor *Wisdom*, shall be able to *deliver you*, from the *just hand* of the Lord, which shall find out all his Enemies.

Therefore, if you would escape the *overturning hand* of the Lord, **Repent** *speedily*, and **humble your selves** *before the Lord*, and **forgive** your Enemies; *love* **Mercy**, **Compel** none to your *Worship*, nor to uphold your *Teachers*; and be willing that the Lord alone should send forth *Labourers* into his *Harvest*, and that he may lead them by his *own Spirit*, that they may speak as that gives them utterance, and *limit* or *quench* it not; but let all have their *Freedom* to Worship God in the Spirit (who know it) according to the manifestation of it, which is given to every man to profit withal, (*Joh.* 4. 23, 24. 1 *Cor* 12. 7.) for such a Worship the Lord owns.

And take away that grievous *Oppreſſion of* **Tythes**, and **forced Maintenance**, which hath *coſt* ſome their *lives*, and many a *great part* of their *Eſtates*, who for **Conſcience ſake** have been made to witneſs againſt it. *Undo every* **Heavy Burden**, *and break every* **Yoak**, *and let the* Oppreſſed *go free*; And let **Chriſt Jeſus**, *the everlaſting* **King**, *have the preheminence in all things*, Col. 1. 18. for theſe things the Lord will have to be accompliſhed and brought to paſs; and if you will not *ſubmit* to him in this his work, *he muſt and will remove you.*

And this further conſider, Oh! take heed that *none of you*, upon your *Beds* or *elſewhere*, deviſe **Cruelty** and **Oppreſsion**, and how to *avenge* your ſelves upon your *Enemies*; and then, when you are *aſſembled together*, confirm it *by a Law*, becauſe you have power ſo to do; for the Lord abhors *that*, who is appearing to give to all men according to the *fruits* of their *doing*, and he will not reſpect any man's perſon.

Now if by your *Strength* you can hinder the *Sun from riſing and ſetting* in its ſeaſon, and if you be able *to ſtop* the *Thunder and Lightning* from having its *operation*, or to hinder the *Wind from blowing*, and the *Rain from deſcending*, then may you *hinder* the **Decree** of the Lord, and by *your Strength* you may ſtand in *Power* and *Peace*, and flouriſh for a long *Seaſon*, though you ſerve and avenge your ſelves to the full, and though you rebel againſt the Lord, and oppreſs his Heritage.

Lambeth-Houſe, the 28th. of the 5th Month 1660.

Written (as moved and given by that eternal Power, which only can preſerve and deliver the righteous) by a Priſoner for the Lord, who am given up to his Will in all things. G. F. *the younger.*

1660 4to. in British museum.

A

MESSAGE

OF

Tender Love

Unto ſuch *Profeſſors* as have attained any true ſincerity, ſimplicity, and Zeal for God in their Profeſſions; Or who (after their Backſlidings and Apoſtacy from the former appearances of God unto them) are now in this the day of Tryal (which is begun) brought to feel any freſh Deſires, and living breathings, and thirſtings renewed in them towards the Lord.

OH ye *Profeſſors!* who have taſted of the *Word of God's Grace*, (in any meaſure) and who have formerly had any *true Tenderneſs* in *you*, and *Zeal* for *God*; Oh *friends!* in *Bowels* of much *Tenderneſs* and *Love*, am I drawn forth to write unto *you*; yea my *ſoul* breaths mightily to the Lord for you, who have now any true hungrings and thirſtings renewed in *you* after his *Righteouſneſs*, and in whoſe hearts there are any true ſimple deſires retained, to know the *Will* of *God*, and to do it.

Friends, The *Eternal Being*, which giveth being to

all his *Creatures*, hath largely manifeſted his love unto the World, in giving his onely begotten to be the *Light* of the *World*, *(who doth enlighten every one that cometh into the World, that all through him might believe)* and inaſmuch as he in the fulneſs of time ſent forth his onely begotten *(full of Grace and Truth)* into the World, in a body which he had prepared him, therein to do his will, which body the onely begotten of the *Father* freely gave, and offered up for a *Sacrifice* for *Sin*, and ſo according to his *Grace* he taſted *Death* for every *man*, and by his offering himſelf once for all, he hath put an end to all the *Sacrifices* and *Offerings* mentioned in the *Law*, which could not make the Comers thereunto perfect, (nor thoſe that offered them) as appertaining to the *Conſcience*: So *Chriſt* the one Offering is become the *Propitiation* for the ſins of the whole World, * who wrought *Eternal Salvation* for all them that obey him: And here is the one *Offering* which perfects for ever them that are ſanctified. And he having accompliſhed the *Will* of the *Father*, in that body which was prepared him of the *Father* (in which he came into the World) he again left the World (he not being of the World) and aſcended unto the *Father* (from whence he proceeded) and ſate down on the *Right Hand* of the *Majeſty* on *High*, and is now Glorified with the ſame Glory that he had with the *Father* before the

*So that none ſhall be able in the day of the Lord to plead, or ſay, Lord becauſe our firſt Parents fell from thee, and became dead unto thee, and ſo were driven out from thy preſence, and we being brought forth in this unreconciled ſtate, there was no way left unto us to approach or come near unto thee, to lay hold of the Grace, that thou offereſt unto all, by reaſon of thine Anger; I ſay none ſhall be able thus to plead: For Chriſt the Fathers Love hath conſecrated a way, by his freely giving up himſelf a Propitiatory Sacrifice which appeaſeth God, and therefore it is ſaid, that *God*

the world began; yea the ſame that deſcended into the lower parts of the Earth, is alſo the ſame that aſcended far above all Heavens, that he might fill all things; and being one with the *Father*, *and in the Father, and the Father in him*, his preſence filleth Heaven and Earth; *and being the Son in the Father, he hath Power as the Father*, to quicken whomſoever he will, that all *men* might *honour* the *Son* as the *Father*, *by whom all things were made, that were made, in whom we live, move, and have a being*; and he hath a Name given him above every name (to which all things muſt bow) which is called *The Word of God*, or *Jeſus*, becauſe he is a *Saviour*, and ſaveth his People from their Sins. This is he that is given to be the *Head* of the *Body*, which is the *Congregation* of the *Righteous*, *the fulneſs of him that filleth All in all*; that he in all things *(in whom all fulneſs dwells)* might have the Preheminence, being the expreſs ſubſtance of the *Father's Glory*, & the very vertue of his *Being*, one with him in *Nature*, and one in *Name*; for as the *Father* is *Divine*, ſo the *Son* is alſo *Divine*; and as the *Father* is called the *Light*, ſo the *Son* is alſo called the *Light*; the *Father* is called *The Mighty God*, ſo is the *Son* alſo: Yea the *Son's Name* is called *(Wonderful) The mighty God, the everlaſting Father* (mark that) *the Prince of Peace, of whoſe Government there ſhall be no End.*

not in Chriſt reconciling the world to himſelf, not imputing ſin unto them. So he that periſheth it ſhall be for his own ſins, not for his parents, but becauſe he believed not in Chriſt, who hath freely made a way for him to come unto God, and by the power of his life viſiting him, puts him in a capacity to receive the free grace, which bringeth ſalvation, which to all men hath appeared.

Now in the *Father* there is *Life*, and in the *Word* the *Son*, there is *Life*, and this is one; and this *Life* proceeding from the *Father* and the *Son*, is that one *Eternal Spirit*, which is not to be limitted: Yea *God* is a

Spirit, and Christ is the Lord that spirit; yea he is the second *Adam*, the Lord from *Heaven*, the quickning *Spirit*, by whom the free gift is come upon all *men*, to justifie them that believe in the *Life*, and he that believeth not, he is condemned by the *Life*, which is the *Light that doth enlighten every one that cometh into the World*; so the gift that is come upon the unbeliever, that condemns him, because he believeth not in the *Light*, but loves the *Darkness* better.

Now *Friends*, This is he (the *Light*) who giveth you a *Being*, and upholdeth all things by the *word* of his *Power*, and hath been near unto you ever since ye have had a *Being*, and he hath beheld all your actions; yea he hath discerned all your thoughts, none of them could be hid from him, for he knew them long before. This is he that telleth unto *man* what his thought is, and *The Lord of Hosts* is his *Name*. This is he who hath reproved you, and set your sins in order before your eyes. Oh! How oft hath he brought you into a sensibleness of your Conditions? How oft hath he smitten you for *Sin*, and broken you into *Tenderness* by his *Power*, when you have seen your loathsom *state*? Oh! how oft hath he begotten true *Tender* desires, and breathings in you, after the *Knowledge* of his *Will*? And how hath he appeared unto you, and shewed you the *Darkness*, *Ignorance*, and *Idolatry* that many of you were formerly in? And how oft hath he begotten loathings in you against those things that you saw (with his *Light*) to be evil? And how oft hath he kindled a zeal in many of you against the works of the *Devil*? And how have you felt his *Tender Love* sometimes opening your understandings, and drawing you into that which is *good*? Oh! How hath he sometimes brought some of you into lowliness of mind, and given you to see the vanity of this *world*? And how hath he opened a door of hope unto you, & given you a measure

of

of faith (ſometimes) concerning your *Eternal Salvation?*

And how have ſome of *you* then felt a willingneſs begotten in *you* to deny your ſelves, and the glory and vanity of this *world*, and to take up that, and to bear that, which appeared to croſs your *carnal minds*, and to do unto others as ye would they ſhould do unto you? And how did the *Pride*, and *Glory*, and vanity of this *World* become a burden to many of you in that day? Oh! How have ſome of you cryed out and ſaid, *you had rather ceaſe to live, than not ceaſe to Sin?* Oh *Friends*! This was a good beginning, and ſome of you came further than others in the way that was *good*; yea ſurely a good ſweet Preſence of *God* was among many of you in the day when you were low and tender, and ſeveral of you were ſenſible of his *love* in that day, while ſincerity and ſimplicity abode in your hearts. Oh! How did the *Lord* hear your cryes in that day, when many of you cryed unto him for deliverance? Oh! How did he overturn your *Enemies* before you which oppreſſed your *conſciences*? And how did he give you outward reſt, and peace, and Liberty to worſhip him, according as he had made himſelf manifeſt unto you.

But Oh *Friends*! there hath been a ſad day of *Apoſtacy* among many of you, and many of your *Teachers* have cauſed you to err; for as they went from the ſimplicity and *Tender Life* in *themſelves*, that once had ſtirred in ſome of them againſt the worſhip of the *Beaſt*, they then ran into many words, out of the *Power* and *Life* that had ſtirred in *them*, and ſo loſt the ſimplicity and true zeal they once had for *God*. And then they alſo drew you from that *Tender Life* and *Power* that had viſited you, into many words of other *men's* Conditions, and ſo the true ſimplicity that had been in you ſoon decayed. And as you were drawn from the *Life* and *Power*, and *Spirit* of *God* in your ſelves, the

ſubtilty within and without drew your minds after the *Tree of Knowledge*, and as you reached forth to that, and *received* and *fed* of that, you *dyed* as to God, and became *more* and *more* alive unto *ſin*, and *grew rich* in *knowledge*, and that puffed many of you *up*, and ſo *poorneſs in Spirit*, and the *hungerings* and *thirſtings* after the *Life of God*, which ſometimes in you had *been felt*, you *loſt*. And ſuch of you were oft ſent *empty away* from your *Worſhips*; mark, empty of the *vertue*, and *refreſhments*, and *ſweetneſs* which the Lord fills ſuch with, as are *poor* in *Spirit*, and *lowly* in *mind*, and *hunger* and *thirſt* after his *Righteouſneſs*. But others among you, I know, went oft from your *Worſhip* full, though it were but of the *declaration* of others *conditions*, and their *own conceivings*, and a *falſe joy*. And ſeveral of you who had ſeen the Lords *mighty hand*, and had been *witneſſes* of *his Power*, both *within* and *without*, when you got into outward *eaſe*, and *peace*, you ſoon forgot *his goodneſs*; and ſome of you growing *great in the Earth*, were lifted up in *your minds*, you then *turned back*, and *licked up* that which you had formerly *vomited out*, and then *hardneſs* and *dryneſs* came upon many of you; and then that which the Lord had *wounded* in many of you, (to wit, the luſtful *nature* which ſhould have been *crucified* by the *immortal Power*) revived and became healed again: And then a falſe *liberty* you run into, and ſo into *exceſs*, and then ſeveral of you become *Oppreſſors* and *Deſpiſers*, even of ſuch as the Lord by his *mighty Power* had *gathered* from your *dead Forms* and *Wayes*: And many of you provoked the Lord unto *anger* ſeveral wayes, for which cauſe he hath now ſent *a rod* to ſcourge the *back-ſliders*; and them that were more *faithful*, muſt alſo be proved by the ſame. Oh friends! much might truly be ſaid unto many of you, concerning your *great Apoſtacy*, and your bringing of

this

this *Day of Tryal*, or cauſing it to be brought upon you. But although I may *hint* ſomething unto you *concerning* thoſe *things*, yet that is not *the thing* which is *chiefly* upon me at *this time*: But this is that which lay much *upon me*; to wit, to bring to your *remembrance* ſomething of the *former loving kindneſs* of the Lord *unto you*, and to *exhort* you who have *back-ſlided*, to *return* to the *firſt love* that was *begotten in you* towards the Lord, and to keep to that *Principle of Life*, which did begin a *good work* in you, & to *ſtrengthen* and *encourage* you to go on in the *work of the Lord*. For as concerning *your Apoſtacy*, I hope many of you are *convinced* of that in a *great meaſure*, by the *witneſs of God* in your *own Conſciences*; and it is not my *deſire* to *upbraid* you with that, which I hope in ſome *meaſure* is already become *loathſom* unto your *ſelves*; neither would I add to your *ſufferings* (in whom there is now a true *tenderneſs* towards the Lord) in this the *Day of Tryal*; for I *believe* many of you *have*, or will *have*, as much of them as you can *well bear*; but my *tender deſire* is, that you may be brought to *feel* ſo much of the *Power of God* in your ſelves as may *ſupport* you, (and keep you in *patience*) in all your *Tryals*, until ſuch *time* as the Lord ſhall *make* you fit for *deliverance*.

Now I do *believe*, that ſome of you have *retained* a greater *integrity* and *ſimplicity* in your *Profeſſion* than others, and have not ſo *deeply Apoſtatized* from that which God made known unto you of *himſelf*, as others have *done*; and ſome of you I know have long been *burdened* with the *Apoſtacy* that others among you have *fallen into*. And I know ſeveral of you alſo, have long gone under a *burden*, even concerning your own *deadneſs*, *barrenneſs*, and *unprofitableneſs*, you being made ſenſible thereof by the *Witneſs of God* in your *own Conſciences*. And when ye have heard others *rejoycing*, and

telling

telling forth their *experiences*, as they called them, (which was much of it the *Saints experiences* of old, which these had not attained unto, any otherwise but by gathering *their words* out of the *Letter*, or from *man*) then hath *sorrow*, *doubtings*, and *fears* filled your *hearts*.

Now as there are several *conditions* among you, so also here are several things spoken unto each *condition*; therefore you must mind the *VVitness of God* in your selves, which makes *manifest* unto you your several *conditions*, and that will let you see what of *these things* that are here *written*, properly belongeth to each of you, which is my *desire* that you may *receive*; for my *tender love* in the *Lord Jesus Christ* is unto all your *souls*, who truly *breath* after the Lord, *desiring* your *eternal good*; and that you may be brought into the *enjoyment* of *that Life*, and *Power*, and *Presence*, which only can give *satisfaction* unto your *immortal Souls*.

Therefore as you tender the *good* of your own *souls*, & *eternal Peace*, *Cease hunting abroad* (in your imaginations) *and leave off wandring from Mountain to Hill, and from Hill to Mountain*, (where several of you have even wearied your selves for very vanity, & have not found a resting place) *and return Home*. Retire your minds *inward* unto that which oft *springeth* in you, giving you the sensible *knowledge* and *feeling* of your particular conditions, and putting you in *remembrance* of the *dealings* of God with you *in times past*; for that which thus *springeth* in you, is the *Gift of God*, which is given you to *profit withal*. Oh *Friends!* turn not from this *Gift in your selves*, as you have done; for by your turning from this *pure Life*, when it hath visited you (by its oft putting you in *remembrance* wherein you went *wrong*) you have come to loose the *sensibleness* of your *condition*, and the enemy of your *Souls* thereby hath gotten great advantage against you, and then you have been

been *drawn* and *led* by him into that which could not *profit* you: Therefore all mind that *Gift of God in your ſelves*, which maketh you *ſenſible* of your *preſent conditions*, and which oft begetteth *true deſires* in you, to do the *Will of God*, and which hath brought ſome of you into *lowlineſs of mind*, and to walk *humbly* with the Lord, in his *pure Fear*, for ſome time. For if ever you come to *witneſs* the true *deſires* of your *ſouls ſatisfied*, and you eſtabliſhed in *true Peace*, you muſt receive the *living Principle of God in your own particular Veſſels*; which *Principle*, I call *the Light*, it being a proper *name* for it; becauſe it maketh *manifeſt* all things that are juſtly *reproved*, and whatſoever doth make manifeſt, the ſame is *Light*. But I ſhall not deſire to tye up any of you to give this *Principle of Truth* only the *name* of *Light*; for if you come to believe in *it*, and receive *it* in the *love* of *it*, and walk in *obedience* to its *drawings*, *leadings*, and *requirings*, I ſhall not matter if you call it *the Truth*, or *the Gift of God*, or *the manifeſtation of the Spirit of God*, or *the Grace of God*, or *the ingrafted Word*, or *the manifeſtation of God*, or *Chriſt*, or *a meaſure of the Eternal Being*, or *Fulneſs*, or *Divine Nature*, or any other *name* which may truly be given unto *it*. But this is that which I *deſire*, That you all may receive the *thing* it *ſelf*, which hath ſo oft made *manifeſt* your *conditions* unto you, and ſometimes brought you into *brokenneſs of Spirit*.

Object. But ſome may ſay, *When we have had our conditions made manifeſt unto us, and when we have been brought into brokenneſs of ſpirit, and have had tender deſires begotten in us towards God, to do his Will, it hath oft been, either when we have been reading the Scriptures, or hearing them Preached, or read by others; and therefore we believe the Scriptures have done theſe things to us, rather than any thing within us.*

Anſw.

Anſw. Friends, I ſhall not deny but that your *conditions* have been made *manifeſt* unto you, and that you have been brought into *brokenneſs of Spirit*, and have had true *deſires* begotten in you, to do the *Will of God*, ſometimes when you have *read*, or *heard* the *Scriptures read*, or *Preached* unto you: But this I ſay unto you, It was not the *Scriptures* that did theſe things, but it was the *Gift of God* in your own *hearts* at that *time*; as I ſhall *plainly declare* unto you. (Mark) Thus it was; when you have *read*, or heard others *read* or *ſpeak* ſuch words of the *Scriptures of Truth*, as were ſuitable to that *condition* you were then in, or which did *declare* againſt ſuch things as you were *guilty* of, (mark) then hath the *Witneſs of God* aroſe in you (ſometimes) and plainly ſpoke to your *underſtanding part*, and convinced you that you were *guilty* of ſuch things as were *ſpoken againſt*, in ſuch a Scripture as you *read* or *heard*; yea, it was the meaſure of God's Truth *in your own Veſſels*, that hath ſo made *manifeſt* your *particular conditions* unto you, and hath perſwaded and overpowered you, and made you *believe*, and ſometimes *confeſs particularly*, that thou wert *the man*, or *woman*, or *child*, that was *guilty* of *that*, or hadſt need of *that* which thou then didſt *read* or *hear*, that the Scripture declared *againſt*, or *of*. And when the *Power of God* hath thus wrought in you at that *time*, when you have *heard* or *read* the Scriptures, you have ſometimes indeed been brought into *brokenneſs of Spirit*, and *tender deſires* have been begotten in you towards the Lord: And the Lord hath alſo appeared unto ſome of you, ſometimes in the *Night ſeaſon*, or as you have been about your labour, or otherwiſe; and ſome of you have felt his *pure Power* working in you, whereby your underſtandings in ſome meaſure have been *opened*, and your conditions plainly made *manifeſt* unto you, and much tender-

derneſs hath been begotten in you, even when you have neither *heard* nor *read* any thing outwardly, but the pure operation of the Spirit and Power of Truth in ſome of you hath done theſe things, and wrought your minds into lowlineſs, meekneſs, and quietneſs. And then hath the pure love of God been felt (in ſome meaſure) whereby your ſouls have been refreſhed.

So Friends, the *Holy One* is neither by you to be limited *to the Scriptures*, nor yet *from the Scriptures*, in any wiſe, as to his appearance to his Creatures; but you are to learn to wait in the meaſure of his Grace, which hath appeared unto you, and you are to watch in the *Light* for his further appearance unto you: And as you come to wait upon the Lord in his *pure Fear* and *Dread*, you will feel your minds wrought into ſtilneſs, and ſo you will come to hear the pure Voice of God and Chriſt (who are one) and become acquainted therewithal; and his love you will feel ariſing in you, whereby you will be conſtrained to obey it, when or where-ever you come to hear it; and then you will ſee the Lord is not to be limited, either to time, or place, or means outward; but you will ſee that he manifeſteth himſelf to his Creatures, even when, and where, and howſoever he pleaſeth.

And truly *Friends*, As concerning theſe things which the Lord hath ſuffered to come to paſs of late, it is exceeding righteous and juſt with him to ſuffer thoſe things to be effected; for truly (as you know) he was much provoked thereunto, and his patience towards many of you was very great; yea, he ſpared you long, and yet many of you (whom I now hope are brought to ſee your brck-ſlidings) regarded not his goodneſs, but walked very careleſly, and ſome of you wantonly before him; yea, many of your minds ran into the earth, and its pomps and vanities again (after a ten-

derneſs

derneſs had been begotten in you towards the *Lord*, and a loathing of ſuch things) and *Covetouſneſs* and *Pride* encreaſed among you, and ſo *luſts*, and *fulneſs*, and eaſe was then delighted in, *and the honour of this World ſought*, and received one of another (*and not that which cometh of God onely*) and thoſe that could not give you that honour that periſheth, ſuch by ſome of you were hated and mocked at, *and yet you profeſſed much of Religion in words*. But alas! the hearts of many of you were removed far from the *Life of Truth*, in which the *Lord is worſhipped*, and ſo the *Sincerity* and *Zeal* which once appeared in ſome of you for *God*, and the love which had ſprung in you to him, and one to another (in the day when you were low and tender) grew cold and died in you, *as you departed from the meaſure of the Life of God. And thus the Lord became grieved, and preſſed with your back-ſlidings*, and his Soul loathed your *Sacrifices*; and he then ſaw that a day of *Tryal* would be better for you than a day of *Proſperity*. *So in Righteouſneſs as from the Lord*, is this day brought upon you, and alſo in *love* to your *Souls*, and ſo it ſhall prove unto you, *if ye will now turn unto the Lord with all your hearts, and humble your ſelves under his Mighty Hand*. Yea ſome of you who lately have had the enjoyment of great *Eſtates*, and outward *Liberty*, and *Honour*, and *Companions*, and have now loſt them, or part of them, I do believe that you will be made to confeſſe (*to the Glory of God*) that it is his love to you in ſuffering them to be taken from you; yea ſome of you will come to ſee that the *Lord is juſt and merciful unto you* in ſuffering your *Idols* to be ſtript off, & taken away. For you will ſee how ſome of you have Idolized *men*, the *World*, and its honour and glory, and Forms without the *Power* of an endleſs *Life*. Oh *Friends*! I have a ſecret hope for a Remnant of you,

that

that the Lord by this kind of dealing with you, will bring you near unto himself, and that a day ſhall come wherein you ſhall be made to ſay, that *It was good for us that we were Afflicted.*

But *Friends*, you that come this to *witneſs*, you muſt mind the free *Grace* of *God* that bringeth *Salvation*, which to all *men* hath appeared; yea, ye muſt own and receive it in its pure *Teachings*, and wait in the *Virtue* of it, to receive *Power* to deny and forſake the *Ungodlineſs* and *Worldly luſts*, (which it will make *manifeſt* unto you) that you have been addicted unto; and muſt wait to feel it drawing you into *Godlineſs*, *Righteouſneſs*, and *Soberneſs*, and into *Patience* and *Contentedneſs* with the *Will* of *God*, which is a precious thing. Truly they they that do not wait to come into, and to be kept in *Patience* in this day of *Tryal*, their *ſufferings* will be great. And if the fretting impatient, murmuring *Nature* be given way and leaned unto, that will aggravate the *Sufferings* exceedingly, and beget *Torment* in the mind.

Therefore you who deſire to come into, and to be kept in *true Obedience* unto the *Lord*, in this the day of *Tryal*, be watchful in the *Light*, and abide in the *pure Fear* of the *Lord*, which is the beginning of *Wiſdom*; and take heed of the ſubtilty of the *Serpent*, who will ſeek more and more to beguile you, and to lead you aſide from the *way* of *God*. Verily *Friends*, if you do not retire your minds inwards, unto the *Life* of *Jeſus*, (which is the *light* of *men*) you will be deceived, yea if you do not receive the *ſpirit* of *Truth* to be your *guide*, and *Leader*, and obey the ſame, you will ſtill run into thoſe things which cannot profit you, and the renewed deſires in you towards the *Lord* will be ſtrangled.

Now I know ſome of you have formerly found the Lord's *Leadings* and *Teachings*, in ſome *meaſure*, in

the day when he drew you out of *Episcopacy* (so called) and raised up a zeal in you against the *Lording spirits* in the *Bishops*, and against the dark way of their imaginary *Worship*, and if you had kept low in the *pure Fear* of the *Lord*, I know he would have further appeared unto you. But here was the loss of many of those that the *Lord* had appeared unto, *(Mark)* they did not abide in his *Tender Fear*, neither did they continue waiting upon him (for *Teaching*) in the *measure* of *Life*, in which he had appeared unto them; but many of them going from his *Witness* in *themselves*, they soon began to imagin another Form of *Worship* which is called *Presbitery*, and many sate down and setled in that, and did not mind the *Leadings* of the *Life* which had appeared, and in some *measure* quickened them; and so much *Deadness* and *Barrenness* came upon such as would not be subject to the drawings of the pure *Life* of God. But those that kept their *integrity* in any *measure*, and waited upon the *Lord*, the pure *Life* opened things further unto them, as they were able to bear; and they were drawn a little further, and a fine *Freshness* and *Tenderness* and *Love* appeared in them for a time: But so soon as they had settled themselves in another Form, which is called *Independency*, then many of them not willing to follow the *Leadings* of the *Life*, any further then the Articles which they had drawn up, and agreed upon, would admit of, whereby the *freshness* that had appeared in some of them, began to wither. Yet some who still desired to go on, according to the *Leadings* of the *Life*, the *Life* opened things further unto them, and they left the other; but they not continuing in the true waiting upon the *Lord* to be led by him, several of them also ran into another Form, called *Anabaptism*, wherein many began to settle. But some of them I do believe took up that,

far

far more ſimply than others; for they being preſſed outwardly to it by their *Teachers*, and alſo finding in the *Scriptures*, that the *Saints* of *Old* Practiſed ſuch things, they letting in reaſonings, and not waiting in the pure *Life* that had ſtirred in them, to be led by that in all things, their eye became vailed, whereby they could ſee no further, but looked upon that to be their duty, to wit, to go in the *water*, and ſo durſt not omit it. But the pure *Life* which had viſited them ſprang up afreſh, and wrought mightily in ſome of them, and ſhewed them the *emptineſs* of the *water outward*; and let them ſee, that it is the *Baptiſm inward (with the holy Spirit and with Fire)* which ſaves, and brings to the anſwer of a *good Conſcience*; And that no Form is to be minded any further then the *Power* is felt to *lead* into it, *or then the preſence of the Lord is witneſſed in it. And thus the Lord by his pure Life hath gathered Thouſands out of the Forms before mentioned; and I do believe that he will yet dayly gather more and more into the Power which is endleſs.*

Therefore all you who are yet left in any of thoſe forms before mentioned, or any other, or out of Forms, who have retained any thing of the *former Tenderneſs* and *Smiplicity* which was begotten in you by the appearance of the Lord; And all you who are brought to ſee your backſlidings, and are now brought to *feel* any *true deſires*, and *thirſting* after God *renewed* in you, my *tender love* reacheth forth unto you all, in the *Life*, *Power* and *love* of God, wherewith I am *loved*, and in which I am *preſerved*. Oh! that I could *feel* you *bound up* and *eſtabliſhed* with me in the unchangable *Truth of God*, where *ſatisfaction* and *Peace* is *received*, and where nothing can make *afraid*. Oh! that ye would freely yield your ſelves *obedient ſervants* unto the *Righteouſneſs of God*,

which is *revealed* from *Heaven* against all *unrighteousness of men*, (Mark) that is the thing which you must become *obedient unto*, God's *Righteousness* which appeareth in you against all *unrighteousness*. And all wait in that which *moves* against *Sin*, for that is the *Power of God*, which you must be *turned unto*, and *receive*, before you can *receive* the *remission* of *Sins*, and an *inheritance* among them that are *sanctified*, by the *Faith* which Christ Jesus, the *Righteousness of God* is the *Author* and *finisher* of.

And *Friends*, you must all mind the present *manifestation* of the *Power of God*, and what it now *draweth* and *leadeth* unto; For if you should now run into *those things* wherein you have formerly enjoyed something of the *presence* and *Life of God*, yet if you *feel* not the *pure Power* of the Lord God, now *drawing* you into them, *deadness* will come upon you *more* and *more*, and the *tender desires* that are renewed in you towards the Lord will be *destroyed*. Oh! *consider this*, the day of the Lord is far broke forth in *Light* and *Knowledge*, and he is yet making it *brighter* and *brighter*, unto them that truly *wait* upon him: yea he is leading them by the *hand* of his *love* from one *degree of Grace*, and *Faith*, and *Knowledge*, unto another, and changing them from *glory* to *glory*. And he is powring from *vessel* to *vessel*, that the *dregs* may be left by *themselves*. Yea he is *sifting*, and *winowing*, that the *Chaff*, and the *dross* may be taken away, and so the *Seed* which standeth *approved* may be made *manifest*. And he is bringing *thorow the fire*, and *thorow the fire*, because the day *hasteneth*, and draweth *nigh*, in which he will make up his *Jewels*, and *consume* the *chaff* and the *dross*. Therefore look not *back*, neither be *afraid* of the *rage of man*; seek not to save your selves by *bowing* to *his Will*, but look to the Lord who *declareth* unto

you

you what your *thoughts are*, and gird up the *loins* of your *minds*, and *watch* and be *ſober*, and *hope to the end*, all you who through *patience*, and *experience*, are come to know any thing of the *true hope*, which *maketh not aſhamed*.

And *Friends*, concerning *Faith* and the *Promiſes of God*, there hath been much *Profeſſion* and *talk* of thoſe things *amongſt you*: But now the day is *appearing* which will try all *Profeſſions*, and every one's *work* muſt come to *Tryal*. Therefore conſider your *Faith*, and the *Ground*, *Author*, and *effects* of it: For there is a *dead Faith*, and a *living Faith*, and a *ground* for both; Now the *living Faith* hath Jeſus for its *Author*, and the *power of God* for its *Ground*; and its *effects* declare it to be the *living Faith*, for it *works* in them that have it by *love*, unto the *purifying* of their *hearts*, and it is their *victory* over the *world*. Theſe were the effects of the *living Faith* in the Saints of old, and it hath the ſame *now*, as they can *witneſs* who have *received it*. Now there is a *Faith* which ſtands but in *Words*, not in the *Power*, and this is a *dead Faith*, it cannot *work*, it *purifies* not the *heart*, it gives not *victory* over the *world*, nor *acceſs to God*, as the *living Faith* doth.

Oh *Friends!* *Labour* not to *content* your ſelves with a *dead Faith*, but wait that you may hear the *living Word* by which the *living Faith* comes. Now a man may *declare* of the *Word of Life*, as the Scriptures *do*, and many may *believe* the words to be *true*, and *profeſs* the ſame; and yet if they receive not the *living Word*, or *Witneſs* in their own *hearts*, their *Faith* will prove but a *dead Faith*, and they will have but words for its ground; but they that hear the *Words of Truth* declared, or read them, and then feel the *living Word* ariſing *in themſelves*, witneſſing to the words that they have read or heard, that they are *true*, over-powering

them to *believe* the ſame; or if the *Word of Life* ſpeaketh to any ones *underſtanding*, when words outwardly are not *ſpoken*, and they be over-powered by the *Word* to *believe* the ſame, ſuch come indeed to *feel* and *know* how the *living Faith* cometh, and is wrought.

And they come alſo to ſee that *this Faith* ſtands in the *Power of God*, and not in *words*, and that Jeſus (who *ſaveth* from ſin) is the *Author* of it. And all that come into this *ſtate*, if they wilfully turn not from the *Power*, they will feel their *Faith* increaſed in and by the *Power*, and the effects of it will daily come to be *manifeſt*, which will be an *evidence* unto them to prove that it is the *living Faith*, for they will feel it giving them *acceſs to God*.

Oh ye *Profeſſors!* I ſpeak what I *know* and *witneſs*, and without *this Faith* you cannot *pleaſe God*.

And concerning the *Promiſes of God*, this know:

The *Promiſes* are unto the *Seed*, *Not unto Seeds as of many, but unto the Seed, which is One, which is Chriſt.* So all that come to have right unto the *Promiſes of God*, they muſt come to be of the *Seed* unto which the *Promiſes* are. Now it is the *Word of Life* which begetteth unto God, and brings to be of the *Seed* which is the *Heir* of the *Promiſes of God*. Therefore wait in the *appearance* of the *Word of Life*, that by it you may be *begotten* into the nature of the *incorruptible Seed*, and become born of it, that ſo you may be made *meet* to be partakers of the precious *Promiſes*. Oh that ye would hearken *diligently* and *obey*, and your *Souls* ſhould *live*. The Lord's hand of *tender love* and *pitty* is ſtretched forth towards you. Oh! be not rebellious any longer, leſt he ceaſe ſtriving with you. Truly many of you have *mightily provoked* the Lord unto *anger*, and grieved his *Spirit* in this *particular*, (*Mark*) in your applying *Promiſes*, as you have termed it; for many of you

you have ſtollen the words which declare of the *Promiſes* which are to the *Seed of Life*, and you have applyed them unto the wrong *Seed* or *Birth*; yea, you have gathered the *good words* (out of the Scriptures) that were written unto them who were *born again* of the *incorruptible Seed*, and you have applyed them unto your ſelves, in the *corruptible unregenerate ſtate*; and when you have done thus, the *Witneſs of God* in your *own Conſciences* hath oft aroſe and *condemned you*, and broke the *falſe peace* & *joy* which you had created to your ſelves, by ſtealing the *Saints conditions* and *experiences*, and applying them to your ſelves, calling them yours, and ſaying, it was ſo with you, when it was not; yea, many of you have ſaid, *your ſins were waſhed away in the Blood of Chriſt*, and that you were *freely juſtified* in the ſight of God *by his Grace*, and your *Teachers* alſo have told you it was ſo; yea, they have *Preached peace* unto you (becauſe you put into their *mouths*) even while you lived in your ſins: But the *pure Grace of God* hath appeared in your hearts and *condemned you*. And when you have been thus judged by the *Witneſs of God*, your *falſe peace* hath been *broken*, and then ſome of you have run to your Teachers (who had cryed *peace* unto you, and daubed you up with *untempered Morter*) and told them your *conditions*, how you were *condemned* in your ſelves, and how you had loſt the *peace* and *joy* that you formerly had, and how judgement was felt in the *room* of it. Then ſome of your *blind Guides* have told you, that that was the Devil that *condemned you*, and brake your *Peace*, (and thus they have brought themſelves under the Wo, *Putting Darkneſs for Light, and Light for Darkneſs*) and then they have told you, you muſt apply the *Promiſes*, and act *Faith* (as they call it) upon the *Promiſes* in the Scriptures, and keep unto them. And thus they have ſought to *daub* you up again,

and to draw you from the *pure Spirit of Judgement*; and some of you who have received their *words*, have then strove against the *pure Witness* (which condemned you) and counted it the *Tempter*, and have laboured in your *wills* to get from under its *pure Judgement*, and to force your selves into a *belief* and *perswasion* again, that those things, to wit, the *Promises* belonged unto you. And thus have you fought against the *Witness of God*, and denied its *Testimony*, and *strangled* it, and so got into a *false peace* again; but others of you have been kept more *sensible* of its *judgement*, and have not dared to deny it, because you have seen that ye were not fit for the *Promises*; for you have seen with the *Light*, that you were out of the *condition* which is required of such as come to be partakers of the *Promises*. Now it hath been a great saying among many of you, *That you must act Faith upon a bare Promise in the Scriptures*, as your *Teachers* have taught you; and they have told you, That *Abraham believed God upon a bare Promise*, and so must you. Oh consider this well! The Word of the Lord came unto *Abraham*, saying unto him, *Fear not* Abraham, *I am thy shield, and thy exceeding great reward.* And again the Lord spake unto him, saying, *I will bless thee, and make thy name great, and thou shalt be a blessing*; and *Abraham* believed God in these *Promises*, and others, and he obeyed him: So *Abraham's Faith* was reckoned unto him for *Righteousness*, and he was called the *Friend of God*, because he *believed* and *obeyed him*. Now if you were come to hear the Lord speak unto you as *Abraham* did, then you ought to believe whatever the Lord promised unto you, that he would *perform* the *same*; But if you only get these *Promises* or others, out of the Scriptures, and then *apply them* unto your selves, and say you *believe* it is, or shall be so with you, as it is expressed in *those Promises*, and yet

you

you never heard the Lord ſay any ſuch thing unto you, (Mark) you do but *deceive* your ſelves; for ſuch a *belief* (or acting of Faith upon the *Promiſes* as you call it) will never be accounted unto you for *Righteouſneſs*; Neither will you come to find ſuch *Promiſes* ſo gotten fulfilled unto you by the Lord. And you are alſo to *conſider this*, That many of the *Promiſes* in the Scriptures were given forth upon *Conditions*, and except you come to *witneſs* the *conditions* fulfilled in you by *the Power*, you are not like to *witneſs* ſuch *Promiſes* made good unto you. And alſo there are ſome *Promiſes* ſpoken of in the Scriptures, which naturally belong to the *Immortal Seed*, that were by the Lord given forth unto it, without expreſſing any *conditions*, becauſe the *Seed* is free, and doth the *Will of God naturally*: Now all that come to have right to ſuch *Promiſes*, and to *witneſs* them fulfilled unto them by the Lord, they firſt muſt be *converted* into the nature of the *Seed*, by the working of the *Immortal Word* in them. Therefore you that have *true deſires* after the Lord, wait to feel the work of the *Word of Life* in your own hearts, that ſo by it you may be made meet (as I ſaid before) to be partakers of *the Promiſes*.

Verily *Friends*! Many of you have much to *paſs through*, before you can come to *feel* and *witneſs* the Lord miniſtring his precious *Promiſes of Life* and *Peace* freely unto you. Oh! He waiteth to be *gracious* unto you; yea, he hath long *waited*. Oh! That you would now turn unto him in the drawings of his *Power and Life*, and ceaſe *willing*, and *running*, and *ſtriving* in your own *wills* and *wayes*, and wait to be guided and led by *his Spirit*, into thoſe things which he requireth at *your hands*.

Oh *Friends*! It is the *inſide*, it is the *inſide* that muſt be *cleanſed*; for whilſt that is *polluted* and *unclean*, the

Lord regardeth not the *Worſhip*: It is he that *ſearcheth the heart*, and tryeth the *inward parts*; you cannot *hide* any thing from him; For he beholdeth all your *goings*, and *actings*, and *thoughts*.

Now I know many of you will oft make *large confeſſions* of your ſins; but *Friends*, there is a further thing to be *minded*, (Mark) you muſt alſo come to *forſake them*, or elſe you cannot find the *mercy*. Therefore hearken *diligently* unto the *call* of the Lord, and believe and wait in that which makes *manifeſt* ſin, and calleth you out of the *ſame*, for this is *holy*, and conſenteth not unto *ſin*, it hath no *fellowſhip* with *darkneſs*, nor *concord* with the *Devil*. Now this is the *living Truth*; by this you may know it, (mark) it is contrary to whatſoever is not of the *Truth*, and it oppoſeth evil in the *very appearance thereof*. Oh that you would *hearken* unto this! and receive this in the *love* of it, when it appeareth in you, that ſo by the *Life*, and *Power*, and *Vertue* of it, you might be *ſaved* and *cleanſed* from your *ſins*. Oh *Friends!* if you ever come truly to be made *free*, it muſt be by the *Truth*; if ever you come to be *ſanctified*, it muſt be with *the Truth*: Now the *Word* is the *Truth*, and the *Word* is very nigh you, even *in your mouths*, to ſhew you your *evil words*, and alſo *in your hearts*, to ſhew you the *deceit* and *thoughts* thereof; yea, its *Vertue* goeth through all things, and its *Power* upholdeth all things, in it is *Life*, and that *Life is the Light of men*. Oh that you would believe in it! that you might be made the *children* of it: This *Word* is *Immortal*, and it is able to deſtroy the *Devil* and his *Works*, and to ſave your *Immortal Souls*. Oh *Friends!* though its appearance in you be in *judgement*, yet reſiſt it not, neither turn from it in any wiſe; but when it *convinceth* you of any *evil*, and begetteth any *love* in you towards its *judgement*. Oh then abide in that *love*, and

and then you will ſee how Chriſt comes for *judgement* into the *World* to judge the *Prince* of the *World*, and to caſt him *out*, and to make *blind* that eye which hath been open, and hath ſeen in the worldly *carnal Spirit*, and to open that eye which hath been kept *blind* by the *God* or *Prince* of the World. Yea, as you wait in the *righteous Judgements* of Chriſt, you will feel him opening the eye of the *underſtanding part*, with his *Inviſible Light*, whereby you will come to ſee into the *Inviſible things of God*. Oh *Friends!* you muſt own Chriſt the *Word of God*, in the way and miniſtration of his *Judgements*; yea, you muſt own him in the Spirit of *Judgement* and *Burning*, before you can truly witneſs that you are *reconciled* unto God. Oh! wait to hear the Voice of Chriſt in your *inward man*, and be content to bear his *yoak*, and wait in *ſtilneſs*, that *patience* in you may have its perfect *work*; and if any of you ſee with the *Life of the Word*, that your hearts are hard and rocky, keep but in *patience*, and wait in that *Life* which maketh you *ſenſible* of your *condition*, and you will feel the *pure operation of the Word*, ſmiting as a *hammer*, which will break your hard hearts into *tenderneſs*; Yea, you will feel them *diſſolved*, *melted*, and *changed*, by the *Power of the Word*, as *ye* believe and wait in the ſame; and then you will know *experimentally*, that the Word of the Lord is as a *Hammer*, and as a *Sword*, and as a *fire*, and as *Fuller's ſope*; for you will feel it breaking and cutting down, burning up, and waſhing out all the hard, fruitleſs, defiling nature; and then you will come to know Chriſt's *Fan in his hand*, for you will feel him *Purging the Floor*, by ſeparating the Chaffy dirty nature from the tender *Seed*, which delighteth to do the will of God: Now as you come to feel this within, you come to witneſs his *Baptiſm, with the Holy Spirit, and with Fire*; yea, here *the waſhing in the Re-*

Regeneration, and *the renewing in the Holy Spirit*, comes to be witneſſed: And here Chriſt's work comes truly to be felt and known, which is to deſtroy the Devil and his Works, to blot out Tranſgreſſion, to take away Sin, to cauſe the old things to pass away, and to make all things new. Oh Friends! wait to feel and witneſs this work, and think not that your saying, *Chriſt hath done all for you* will profit you, while you live in the old fleſhly Birth; for verily, verily, I say unto you, *That except you be born again, you can in no wiſe enter into the Kingdom of God.* Therefore wait to feel this inward work, that ſo you may know Chriſt formed in you, his Mind, his Spirit, his Diſpoſition, his Nature, and then you will come to the new Creature, and to witneſs the Election which avails and obtains. And here the Circumciſion without hands you will come to know, which is *the putting off of the body of the ſins of the fleſh, by the Circumciſion of Chriſt*; And this brings to be the *Jew inward*, whoſe praiſe is not of man, but of God; and here's the true *Iſrael of God*, upon which the mercy comes; and here's the true Elect Seed, unto which the Promiſe is; and they that come to this, are born from above, and are Members of Chriſt's Body, of his Fleſh, and of his Bones; and they are come to the Riches of the Myſtery which hath been hid from Ages and Generations, which is *Chriſt in them the hope of Glory.*

Oh *Friends!* Theſe things are not written unto you, that you ſhould feed upon the words, and ſeek to get a Reſt there; but theſe things are written in tender bowels of Love, unto ſuch of you as truly hunger and thirſt after the new Life; That ſo as the Lord's witneſs ariſeth in any of you to witneſs unto the Truth of them, and to give you any underſtanding in the ſame, you may joyn to his witneſs, and believe and wait in

the ſame, to *feel* theſe things fulfilled in you. So as you *wait* in the *Inviſible meaſure of God*, you will come to be ſenſible how far you are changed, in which *Birth* you live, in which *Birth* your *minds* are centered, and ſo of which *Birth* you are; for as it is written, even ſo will you ſee it to be that, *That which is born of the fleſh is fleſh, and that which is born of the Spirit is Spirit*; And they that are after (or of) *the fleſh do mind the things of the fleſh; But they that are after the ſpirit do mind the things of the Spirit*; *And that they that live in the fleſh cannot pleaſe God*. And as you *mind* that *Life* which oft-times ariſeth in you, and makes you *ſenſible* of your *Conditions*, you will plainly come to know it in your ſelves, *that to be carnally minded, it is death, but to be Spiritually minded it is Life and Peace*; For you will ſee if the enemy of your *Souls* can get your *minds* into *Carnal things* at any time, that then *deadneſs* and *death* cometh over you, and you become *dead* as unto God; until his *witneſs* ariſeth in you to *quicken* you again; But as your *minds* are kept in *obedience* to the *Spirit* of God, & you minding the things of it, which it openeth unto you, ye will *feel Life* and *Peace ſpringing* in your *Souls*, and that from the preſence of the Lord.

Therefore be *diligent* in this the day of your *Viſitation*, (which yet in *mercy* is continued unto you) & as the Lord maketh *manifeſt* unto you, that any of the *Forms*, that you have been, or are yet in, are *empty* and *dead*, and then appear in *ſpirit* to *draw* and *lead* you out of them; O be not like ſtubborn, *Rebellious*, wilful *Children*, that will not follow their father any further then may pleaſe their own *wills*, but hang back and murmur; I ſay take heed of giving way to ſuch a *ſpirit*, leaſt the Lord leave *ſtriving* with you, and give you up wholly to follow the *deceit* of your own *hearts*, for the Lord will not alwayes *ſtrive* with *man*; But the day ſhall come,

come, wherein the Lord will withdraw himself from the *Rebellions*, and *he that is filthy let him be filthy still*.

Oh *Friends!* I see a day which will be terrible unto the *Disobedient*; For when the Lord hath tryed his *People*, and gathered the sincere hearted out of all *Forms* unto himself, he will then sweep away the refuge (that will not be gathered in the day of their *Visitation*) with a mighty *Destruction*; And the day hastens in which this shall be accomplisht by the mighty *Arm* and *Power* of the Lord, which is now working in secret. Therefore *wait* to be led and taught of him, and heed not the *Rage* and *Cruelty* of *man*, neither bow to his *Perverse* will, but know that the Lord hath given bounds to the *Sea*, that although it *roar*, *Rage* and *swell*, and cast up *mire* and *dirt*, yet it cannot go beyond its bounds.

Therefore be *Patient* and commit your *Cause* unto the Lord, and seek not to *avenge* your selves, but leave it unto *him*, who will *avenge* the *Cause* of his *People*. And wait in the *feeling* of the *Truth* in your selves, that so you may feel the *pure Life of Christ* to be a stay to *your minds*, in all your *Tryals* and *Temptations*. Oh *poor hearts!* this is a *precious thing* to come to be sensible of the *true stay* and *guide* to the mind. O keep to that which maketh your *Temptations* and *thoughts manifest*, and *believe* and *wait* in that, and then you will feel that to be *a stay* to your *minds*, and you will *feel* the *Lord's secret strength* revealed in you, *enabling* you *to stand* in whatsoever *Tryal* or *Temptation* he shall suffer to *come upon you*, or to be *presented* unto you; yea, as you are faithful to the *Power* that he *commits* unto you, you shall not be tryed beyond your *strength*, but you shall *feel* the Lord *supporting* you; and by *his Power* he will work your minds into *contentedness* with his *will*

in all *things*; And if you will follow the *Power of the Lamb*, which is that which *moves* againſt Sin, and taketh it *away*, you will come to *feel* your *hearts* and *minds* drawn, and *Redeemed* out of the Earth thereby; and you will be made *willing* to give up, and to part *with all*, and to follow the *Lamb whitherſoever he goeth*.

Now if your *ſpirits* come to be brought into *this frame*, then whatſoever *man* can *do* unto you, it will not be *able* to move *you*. Oh! that you would wholly give up your ſelves to *wait* upon the Lord, in the *pure manifeſtation of his Spirit*, and ceaſe *contending* and *pleading* for thoſe things which the Spirit of the Lord requireth not at *your hands*. Oh! that you would now mind to obey the pure *requirings* of the *Life of Jeſus* in your *ſelves*, and that would bring you into *lowlineſs* of *mind* and *meekneſs* of *ſpirit*, & into true *love* to God, and one towards *another*; and not only to love your *friends*, but even to love your *enemies* alſo, and to *forgive* and *pray* for them that *deſpightfuly uſe you*; and then you would indeed bear the *Image of the Lamb*, and *witneſs* his *Kingdom ſet up in you*; and this would bring you in *patience* to *wait*, until he *ariſe to plead the cauſe of his People*, and to *avenge* himſelf on *his* and *their enemies*, and to make the *Kingdoms* of this *world* his, and the People *ſubject* to his *Government*; which ſhall certainly be *accompliſhed* in its *Seaſon*, and the day *draweth nigh*.

So the *Lord God Almighty* manifeſt himſelf *more* and *more* unto you all, in whoſe hearts there are any *true*, *ſincere*, *honeſt deſires* to know and do *his Will*; and who are willing to *follow* him as he appears to *lead* and *draw* you, and the *Lord of Life* manifeſt his *ſtrength* unto you, and *gather* you by the *Power* of his *Chriſt* into the *everlaſting Covenant* of *Life*, *Reſt*, and *Peace*.

This

This is the *sincere desire* of my *Soul*, whose *bowels yearn* towards you, whose souls are *breathing* and *thirsting* after the *endless Life* of *Righteousness*. And this is *Message of true love* unto you, in which it is sent forth among you according to the *instructions* of the *Almighty*; yea for your sakes is this *written*, whose Souls are *panting after the Lord*, in what *form* or *society* soever you be in, who are willing to follow the *leadings* of his *Life*, and to *submit* to his *will*, as it comes to be made *manifest* unto you; and many of you, in whom there be such *honest desires*, I see are now in a *bewildred condition*, in this *cloudy* and *dark* day which seems to *approach*, not knowing well what to *do*, or which way to *take*, or where to find *rest* or *safety*, by reason of the want of the *knowledge* of a *true guide* to your *minds*; I say, for the informing of your *understandings*, and for the strengthening of those *desires* in you, which are *sincere* towards the Lord, was I *drawn forth* in much *tenderness* and *bowels* of *unfained love* to write unto you, that you might be brought to be *sensible* of the *gift of God* in your selves, and to know what that is, that is to guide your *minds*, and in what you are to *wait* to receive the *true Teachings*, that so your *minds* may come to be *stayed* upon the Lord, and that may be gathered into *his Name*, wherein the true *help* and *safety* is; and that you may avoid whatsoever would be a *hinderance* unto your growth in the *simplicity* of the *Truth*. Therefore I *exhort* and *warn* you to take heed of following your own *thoughts* and *imaginations* any *longer*, but freely give up to be led by that *Principle of Life*, which cannot *consent* to *Sin*, but appears to *call*, and *draw* you out of the *same*; You need not *fear* that that will *deceive* you, but whatsoever would draw you from that *Life*, that is the *Deceiver*.

And hearken not any longer to such *Teachers*, as are *greedy*

greedy of filthy lucre; for ſuch make a *prey* of you, and cannot *profit* you at all. And take heed of hearkening, or joyning to ſuch *Teachers* or *People* as will turn to, and comply with any *worſhip* or *thing*, that may be for their *advantage*, as they *account*; and that they may ſave themſelves from *ſufferings*; for ſuch are *Luke-warm*, aud the Lord will *ſpue them ont*, and their *ſhame* and *filthineſs* ſhall *appear*, and they ſhall become *loathſom* both in the ſight of *God* and *man*; Therefore avoid *them*.

And as there are few *Teachers* amongſt the *Profeſſors*, whom I *believe* for *Conſcience ſake dare* not turn back and *lick up* that, which they formerly were made to *vomit out* and *deny*; ſo alſo there are many that would willingly turn to any thing for their *bellies*, if they might be *received*, that will not now be *accepted of*; and theſe that ſee they cannot keep their places by their *turning*, they will *appear zealous* (eſpecially in ſecret) againſt thoſe things that they find ſome *tender-hearted ones* cannot bow unto; and ſo with *good words* and *fair ſpeeches*, they will thus ſeek to *deceive the hearts of the ſimple*, and all this is but for their *Bellies*; Therefore take heed of *ſuch*.

And take heed of *joyning* any longer to ſuch as are ſettled upon their *Lees*, who as one might ſay, are even *glued* to a *Form* which is void of the *Power*; For ſeeing they were to be turned from who had the *Form of godlineſs*, becauſe they denyed *the Power*; much more are they to be turned from, who ſtick in a *Form*, which cannot he truly called a *Form of godlineſs*, and therein *contend*, and *fight*, and *ſtrive* againſt the *Light*, which is *the Power*; And of this *ſort* there are many in ſeveral of the *Sects*, whoſe *ſearedneſs*, *dryneſs* & *hardneſs* is exceeding great, though they profeſs much of *godlineſs* in *words*, yet in much *perverſneſs*, *wilfulneſs*, and

crooked-

crookedneſs they oppoſe the *Life* and *Power* of the *ſame*, and will neither enter the *Kingdom* themſelves, nor ſuffer thoſe that gladly *would*, but in a ridgid *auſtere manner*, ſeek to keep the People *ſubject* to them, that they may be Lords over their *Conſciences*. Oh *Friends*! you that are *tender-hearted* come out from among *ſuch*, for the Lord's hand will be *ſtretched out* againſt them in a *terrible manner*; And all wait in the tender *Principle of the Fathers Love and Life* which hath viſited you, and begotten *ſincere deſires* in you after himſelf, and the *Knowledge* of his *wayes*, that ſo you may be ſtrengthned in the *inner man*; and feel your *Faith*, *Hope*, and *Patience* increaſed, that ſo you may be able to ſtand in the *Tryal* without *fainting*, feeling the Lord to be your *ſtrength*, and continual *Preſerver*.

This is the *ſincere* and *hearty deſire* of him who is a *ſufferer* with the *true Seed* where ever it *ſuffers*, and yet I am gathered in the *Spirit*, into the *everlaſting Kingdom* and *Covenant of Peace*, *reſt* and *quietneſs*, where nothing can make *me afraid*.

By a Priſoner for the Teſtimony of Jeſus, who am freely given up to his Will, and in patience do wait to ſee his Kingdom *ſet up over all the* Kingdoms *of the* Earth, *that he over all may Reign, whoſe Right it is.*

GEORGE FOX, the Younger.

A TRUE

1665

A TRUE RELATION

Of the unlawful and unreasonable Proceedings of the Magistrates of HARWICH in ESSEX, against the People of the Lord (called QUAKERS) Also the manner of their Imprisoning of GEORGE FOX the younger, whom they with ROBERT GRASSINGHAM accused to the PARLIAMENT; And also the manner of the PARLIAMENTS Proceedings against them.

IN the Year 1656, it was so ordered of the Lord, that there came unto the Town of *HARWICH* some of the People called *Quakers*, and one of them spoke a few words to the People as they werec omingfrom the *Steeple-house*, and so they passed into an *Inn*; but the then *MAYOR* hearing thereof sent unto them, commanding that they should depart the Town, which they had not freedom in the Lord presently to do, but after a short space they went out; And it being upon them to return again, they did so and lodged at *that Inn* all night, and the next day they peaceably passed away; so not long after, the Woman that kept *the Inn*, was commanded to come before the

Magistrates of the Town, who appeared to be offended with her for lodging of those People, and made her to promise them, that she would lodge no more such Persons, by threatning to take away her *License*, if she did; so great was their envy at the appearance of the Truth in that Town: But it pleased the Lord, that shortly after, some of the Inhabitants thereof were convinced of the Truth; and so a way was made for Meetings there, and several received the Truth in the Love of it, in and about that Town; so that they could not for Conscience sake pay to the repairing of the *Steeple-house* any longer; and therefore had not freedom to Bury their dead in the ground belonging thereunto; but they joyned together, and bought a parcel of ground to Bury their dead in (*as did Abraham, the Father of the Faithful.*) So in the Year, 1659. it was so ordered of the Lord, that one who lived a little out of that Town died, and several People were accompanying the dead Body to bury it in the place purchased for that end; but one of the *Magistrates* hearing of it, sent the *Constables* with a Guard, commanding them not to suffer the dead Body to be laid in that place (*though the grave was made*) and by the command of that *Magistrate*, the dead Body was taken away by force, and buried in the *Steeple-house Yard*.

Also in the eleventh Month of the same Year, there dyed another Friend near the same Town, and several Friends came along with the dead Body, to have buried it in the place afore-mentioned; a Grave also being made, but *Miles Hubbard*, the now *MAYOR*, and the other *Rulers*, would not suffer the dead Body to be laid therein, but caused it to be taken away by force, and so they carried it and set it by the Sea side, where it lay *above ground*, part of two dayes and one night, and then it was covered over with small Stones,

by

but by whom I know not: Of these things a Record is kept, by Friends in *Harwich*.

Also in the 3d. Month, in the Year, 1660. I being in *Essex*, in the work and service of the Lord, whereunto he hath called me by his *mighty Power*, and therein sent me forth, to publish his *Everlasting Truth*, which he is *spreading abroad* in this the day of *his Power*, by which he is gathering those that *breath* and *thirst after his Righteousness*, out of the dark *Wayes* and *Worships* of this World, into the true and living *Way* and *Worship*, which *Christ Jesus*, the *true Light*, in the dayes of his flesh spoke of; which is *in the Spirit and in the Truth*: I say, as I was labouring in the *Work of the Gospel* in that *County*, I had much drawings in the *Spirit of Truth*, to appoint a Meeting in the Town of *Harwich*; and that such thereabout who had desires to hear the *Truth of God declared*, might have *notice* given them, that in the *Will of the Lord* I purposed to be there on the 13th day of the Month aforesaid, it being the *first day of the Week*; so notice was given of the *Meeting* some dayes before; and upon the *first Day* in the *Morning*, there were about forty peaceable People, (as *Men*, *Women*, and *Children*) coming in a *Boat* over a *River* which runs by the Town unto the *Meeting*; but the *Magistrates* of the Town hearing thereof, sent some Officers to the water-side to hinder them from coming on shore (*who were peaceably come to wait on the Lord, and to hear the Truth declared*) so these *Officers*, with a great number of *rude People*, did hinder those *peaceable People* from coming on shore, and forced them back again; also the same Morning *Robert Grassingham* sent two of his Servants with a *Boat*, to have fetched over some of our Friends to the *Meeting*, but the *Officers* would not suffer them to go over, but charged them in the *King's Name* to come back, and

carried them before the *Magistrates*; who commanded that they should forthwith be set in the Stocks, and they were so; and there were kept for some hours.

And thus the *Magistrates* of that Town encouraged the *rude People* against *Us*, by their *unjust proceedings*: Now it is usual with the *Magistrates* of that Town, to suffer such as come to their *Steeple-house-worship*, to come or go over the water upon the *first Day of the Week*.

And about a Month before, on the *first Day of the Week*, the *MAYOR* being informed that some of our Friends were coming over, he with some other *Officers* of the Town, went down to the water-side, being bent against the *Innocent*; but when the *Boat* came on shore, it appeared that they were other People, who were going about their occasions; and when they saw the *Mayor*, they said unto him, *We made bold to come over*; he answered them, ----*It was well enough, I thought* (said he) *you had been QUAKERS*;----and thus did he *manifest* his *partiality* in the sight of many in that Town; so notwithstanding the *Rulers cruelty*, in causing about forty of our Friends to be *forced back*, and setting two in the *Stocks*, as afore-mentioned; we that were in the Town peaceably assembled our selves together *in the fear of the Lord*, to wait upon him; and for near about the space of two hours I had liberty to *Preach the Gospel* to the People, being filled with the *Power of the Lord*; but within a short time after the space afore-mentioned, there came a great company of *rude Sea-men*, with others of the Town, and the house being filled before with *peaceable People*, these *rude ones* could not easily *get in*; but when they saw that they could not get well to me, because of the *press of People*, some of them then cursed me bitterly, biding that they call *the Pox and Plague upon me*; others crying

out---*hang him Rogue, hang him*;---- and another conſpiringly ſaid, ----*Let us get a Halter* (which is a long Rope) *and therewith pull down the Houſe upon the Rogues*; ---- others cryed out, ----*The King is coming now, who will hang or baniſh you all*,----(it being a little before his coming.) Now when I heard and ſaw this great *ungodlineſs*, the *Spirit of the Lord* came mightily upon me, and I was filled with his *unreſiſtable Power*, in which I was made to utter theſe words, ſaying, *Wo, wo, unto the Rulers and Teachers of this Nation, who ſuffer ſuch ungodlineſs as this, and do not ſeek to ſuppreſs it*; then went ſome of the multitude and accuſed me to the *Magiſtrates*, who preſently came and commanded the *chief Conſtable* (*and ſome others*) to fetch me out, who forthwith *preſſed in*, and in the *King's Name* commanded me to go with him; and ſo he brought me out of the Houſe into the Street, where the *Rulers* ſtood amongſt the *rude multitude*, then he that was *MAYOR* ſaid haſtily, ----*Which is he, which is he?* ---ſome anſwered, ----*This is he*, ---- (pointing towards me) then ſaid the *MAYOR* to the *Conſtables*, ----*Take him and put him into Priſon*;---- then ſaid I to him, if I have done any thing worthy of death or bonds, I ſhall not refuſe either, but I deſire Thee to ſhew me what Law I have tranſgreſſed (*if thou be able*) which thou oughteſt to do before thou ſendeſt me to Priſon, that I may know for what thou ſendeſt me thither; he ſaid, *I ſhould know that afterward*; but he would neither let me know my *Accuſers*, nor could he ſhew me any Law I had broken; neither would he tell me for what cauſe he ſent me to Priſon, nor did he at all examine me, but commanded the *Conſtables* to take me away; ſo I was forthwith haled to Priſon, without a *Mittimus*.

And *Robert Graſſinghaw*, whoſe outward being was

at *Harwich*, being at the *Meeting* out of which I was haled, he innocently in tender love went along with me to Prison; and as he went in the street, he seeing the *rude multitude* thronging me, said to the Constables, *You ought to see the Peace kept, and not to suffer the rude People to abuse the Prisoner* (or words to this effect.)

So some time after I was imprisoned, there was a *Mittimus* sent to the *Goalor*, signed by *Miles Hubbard Mayor*, *Anthony Woolward*, and *Daniel Smith*; wherein I was falsly charged, *with causing a tumult in that Burrough, and disturbing the Peace thereof*; and thus they sought to cover their *Persecution*, by *false accusing of the Innocent*, whom the Lord *acquits*; but the rude, cursing, tumultuous, Peace-breaking People (*whom they had set up and strengthned by their unlawful proceedings*) had nothing done unto them, but were let go free; yet all this did not satisfie their *persecuting Spirit*, but they further proceeded in their *cruelty*, and accused *both me* and *Robert Grassingham* to the *PARLIAMENT*; Now as for *R. G.* I know nothing that they could pretend against him, except they were displeased with his going with me to the Prison, as afore-mentioned; nor did they in the least charge him to his face with any thing; but the *MAYOR* some time before that, did say unto him, in the hearing of several Friends; ----*If I could but get you out of the Town, then could I deal well enough with the rest of the QUAKERS*; ---- but the Lord hath a Seed in *that Town*, which fears not the *rage of man*, though one of *their Brethren*, (through the *cruelty* and *unlawful proceedings* of those *Rulers*) be taken from them *at present*: So the *PARLIAMENT* upon the receiving of their false Information, issued forth an Order for the bringing up of *R. G.* and *Me*: A true Copy thereof, is as followeth.

Munday,

Munday, *May* the 21th, 1660.

The House being informed, that two QUAKERS, *that is to say,* George Fox, *and* Robert Grassingham, *have lately made a disturbance at* Harwich, *and that the said* George Fox, *who pretends to be a* Preacher, *did lately in his Preaching there, speak words, much reflecting on the* Government *and* Ministry, *to the near causing of a a Mutiny* *, *and is now committed by the* Mayor *and* Magistrates there.

Ordered, *That the said* George Fox, *and* Robert Grassingham, *be forthwith brought up in Custody, and that the* Sheriff *of the County of* Essex *do receive them, and give his assistance for the conveying of them up accordingly, and delivering them into the charge of the* Sergeant *at* Arms *attending this House.*

Ordered, *That the thanks of this House be given to the* Mayor *and* Magistrates *of* Harwich, *for their care in this business.*

William Jessop, *Clerk of the Commons House of Parliament.*

So after they had kept me ten nights in *Harwich* Prison, the *Sheriff* of *Essex*,

* As for the Government and Ministry of the Town of *Harwich*, their streets like *Sodom*, have shewn its effects: And the Angels and *Lot* might as justly have been charged with making a disturbance in *Sodom*, when the ungodly thronged *Lot's* Door, as *R. G.* and I in *Harwich*, as the sober Reader may see: Also, when I was in Prison there, I have seen our at the Window, many go staggering with Drunkenness in the street, and both in the day and in the night, they have come to the Gate and cursed me bitterly, and stammered out Oaths by reason of Drunkenness; and then cryed,—*God save* KING CHARLES,—saying,—*He would hang the* Quakers, *and the* Anabaptists; and these have gone unpunished: But when sober People have come to the Gate to hear the Truth declared, them the *Gaolers Company* hath thrown water upon; and the *MAYOR* hath come

and commanded them to depart from the Window, and the *Goalor* hath come and ſhut it up, and threatned me.

with ſeveral armed men, came for me with the Order afore-mentioned; ſo a great company of men with Halbards fetched me out of the hole wherein I was put (*which was not four Yards long, nor ſo broad as long*) and theſe men would not ſuffer me to ſpeak with the *MAYOR* (*though I much deſired it*) but they guarded me through the ſtreets, and delivered me to the *SHERIFF* and his men, who were to bring me up to *LONDON*; ſo as we were coming upon the Road, we met with *Robert Graſſingham*, who was coming from *London* towards *Harwich*, in purſuance of an Order which he had received from the *Commiſſioners* for the *Admiralty* and *Navy*, for the refitting of one of the *King's Frigots*, which then lay in that Port, whereof he was then *Ship-wright*; but notwithſtanding *R. G.* ſhewed his Order to the *Sheriff*, yet he brought him back to *London* with me, and delivered us into the Cuſtody of the *Sergeant at Arms attending the Houſe*, who the ſame night committed us to *Lambeth-Houſe*, and gave Order (as the Goalor ſaid) *That but few of our Friends ſhould be ſuffered to come at us; and when any were ſuffered, that then ſome ſhould ſtand by and hear what was ſaid; and if any Letter went from us, or came to us, that the Goalor or ſome of his Family ſhould hear them*, which was obſerved for ſome time: Alſo we were confined to our Chamber, for the ſpace of ſix weeks and upward, and had not that Liberty allowed us to walk in the Yard, which all the other Priſoners had; and another time the *Goalor* ſaid, that the Sergeant had given him an Order, ---*That no perſon ſhould come at me, no not ſo much as to bring me Food*; but indeed the Goalor ſuffered my *Food* to be brought in; but as for others which came to viſit me, they were kept back for ſome time: ſo near

about

about three weeks after we were committed to *Lambeth*, we wrote to the *PARLIAMENT*, and ſent the Writing encloſed in a few lines to the *Speaker*; but he doing nothing in the thing, we cauſed it to be Printed, and ſeveral hundreds of the Papers were given to the *PARLIAMENT Men*: A true Copy is as followeth.

For the HOUSE of COMMONS, Aſſembled in PARLIAMENT, at *Weſtminſter*.

Friends,

BY your Order touching us, Dated the 21ſt. of the Third Month, called May, *we underſtand you have been falſely informed concerning us, by ſome who have falſely accuſed us; Therefore this is our juſt and reaſonable requeſt; that we, together with our Accuſers, may face to face be brought before you; and if any thing can be juſtly proved againſt us worthy of Death, or Bonds, we ſhall not refuſe either; But if there can be nothing juſtly proved againſt us, then ought our Accuſers to be aſhamed, and we to be acquitted.*

Now we do believe it to be unjuſt and unreaſonable, that a man ſhould be hailed out of a peaceable Meeting, as one of us was at Harwich *in* Eſſex, *and ſent to Priſon without being Examined, or a* Mittimus *(onely for declaring againſt the Curſing and the Wickedneſs of the Rude People, and againſt ſuch as ſuffer ſuch Ungodlineſs, and do not ſeek to ſuppreſs it) and there to be kept ten nights, and from thence to be tranſported unto this place; and that we both*

ſhould

should be here confined to our Chambers, as we have been, for about three weeks last past, seeing nothing is proved against us, nor we yet brought to Examination; neither did your Order express any such Confinement: so these things are laid before you in plainness, that justice herein may be done by you.

By us who are Sufferers for Righteousness sake, and we have and shall have Peace in our Suffering, and in writing our selves thus, except we were convinced by the Law of God, or any just Law of our Nation to the contrary.

Lambeth House, the 15th. of the 4th. Month, called *June*, 1660.

Geo. Fox, *the Younger.*

Robert Grassingham.

A Copy hereof was delivered to the *Speaker* of the *House* of *Commons*, inclosed in a Letter to himself, in these words following;

For the Speaker of the House of Commons,

Friend,

WE *desire thee to Communicate this inclosed to the* House *of* Commons, *it being a few Innocent, Just and Reasonable words to them, though not in the Eloquent Language of Man's Wisdom, yet it is in the Truth which is Honourable.*

We are friends to Righteousness and Truth, and to all that are Found therein.

R. G. G. F.

And

And being informed that as yet nothing is done in Answer to those Reasonable and just desires, which are above mentioned; It is therefore thought meet to have it Printed, that so each Member of Parliament, as well as Others in outward Authority, may be acquainted with our Innocency, who (with many others) unjustly suffer Bonds and other Cruelties.

This in tender Love, is a Warning and Visitation to you all, that in this your day of Tryal, you continue not Oppression upon the Righteous, nor Afflict the Meek, whom the Lord regards, lest you fall as those whom God cast out before you.

Yet notwithstanding all this, the *PARLIAMENT* would do nothing in our business; Then some who desired that we together with our Accusers might be brought to a hearing, went to some of the Members, and desired that it might be moved in the House; but they would not; then a Reason was desired, Why not? Their Answer was, Because our Paper was not a Petition, nor directed with this Title (*To the Right Honourable the House of Commons, &c.*) and except we would Petition and give them that Title aforementioned, we might lie where we did if we would; and yet they confessed, that there was little of Fact charged against us, and that our Paper was Rational, and our request therein Reasonable.

So because we have learned to speak truth in plainness to every man, and could not for Conscience take give flattering Titles to any, least our Maker should take us away; nor Petition any but him; therefore were we denyed Justice, and are made a prey upon by those who seek honour one of another, and not that which cometh from God onely.

So

So after we had lain about fourteen weeks in *Lambeth Gate-House*, without being examined; then one of the *Members* of *PARLIAMENT* moved our business in the House, whereupon an Order was made; a true Copy whereof followeth;

Thursday the 30th of *August*, 1660.

Ordered, *That* George Fox *and* Robert Grassingham, *who by vertue of a former Order of this House, were taken into custody by the Sergeant at Armes attending this House, for some disturbance at* Harwich, *be forthwith Released, and set at Liberty, upon Bail first given to Render themselves, when they shall be in that behalf Required.*

William Jessop *Clerk of the Commons House of* PARLIAMENT.

Then shortly after this Order was issued forth, *the Sergeant at Armes* sent his Clerk, to demand *Fees, and Chamber Rent of us*; then I asked him before several Witnesses, if we were detained onely for that? he then said, *He knew not but that we were Freed, and that we might go, if we would pay his Master, who had sent him to demand fifty pounds of us for Fees, besides Chamber Rent*; for which the Chamberlain of the Prison told us, *That the Sergeant demanded ten shillings a week*; So we denyed to uphold such wicked oppression, and could not for Conscience sake satisfie his covetous and unrighteous desire, but chose rather to suffer, than to come forth by yielding to such a horrid oppression; yet were we willing to have given him to the full value of all the things we made use of in the Chamber, and it being the highest room in a lofty Tower, and all the Windowes open, it was not fit for men to Lodge in, by reason of the Wind and Rain beating in, until we had gotten them Glassed, without any charge to the

Sergeant

Sergeant; and we had ſo little of his in our Chamber, that we offered this (to wit) that if two reaſonable men would priſe the things, we would pay him for them, and give him the Things alſo; or if he would not ſtand to that, then we would give him *two ſhillings and ſix pence a week, for the time we had been there*; We alſo told our Keepers, that if we denyed to give them any thing, that they could recover by Law, the Law was open, but they ought not according to their own Law to keep us upon that account, but to turn us out, and then take their courſe at Law; And ſo we demanded our Liberty ſeveral times; but notwithſtanding all this, the *Sergeant* detained us ſtill.

And the day before the *PARLIAMENT Adjourned*, our Names in a Liſt with other *Priſoners* in his Cuſtody, was given in to the *Parliament*, who notwithſtanding their Act of *Indempnity* and *Oblivion*, and their former Order, for our being forthwith Releaſed and ſet at Liberty; they made another Order, *That it ſhould be Referred to the Kings Privy Counſel, to conſider of us, and to give ſuch Order touching us, as to our Liberty, or to continue under conſtraint, as they ſhould find Conſiſtent with the Publick Peace, and the mean time we are to remain in the Sergeants Cuſtody*; ſo by this Order we are ſtill detained, and nothing is yet done by the Privy Council touching us.

Now let the Reader conſider, how unreaſonably and contrary to Law we have been uſed, who have been kept *ſeventeen Weeks in this Priſon*, and never brought to any examination, *Beſides the time that I was kept in* Harwich.

Now if the *PARLIAMENT* had rightly weighed and conſidered the matter, when they Ordered *the thanks of the Houſe to be given to the Mayor and Mag-*

ſtrates

strate of Harwich, *for their care in that business touching us*; truly, they might have found more cause to have reproved them for their folly, than to have given them thanks.

For if it had been true, that we had made some *Disturbance* at *Harwich* (*as it is said in the Order for our Release*) yet if the *Magistrates* of *Harwich* had rightly understood their duty, and if they had not been blinded with the mad zeal of Persecution, they might have seen that it belonged to their place to have ended the matter of a disturbance, and not to have troubled a *Parliament* with such a frivilous thing; But it is certain, that Persecutors in all Ages were blind: And what a thing is this, cannot three *Justices of the Peace* (*so called*) nor a *Parliament* determine in the matter of a *Disturbance* (if it had been so that we had made one, which we did not) but that such a thing as that, must be turned over *to the Kings Privy Council to be considered of*? or is it because they would keep the innocent in Prison, and are ashamed to bring them to an examination, having nothing justly to charge them withal? I leave this to be answered, by that of God in all who shall read this.

And seeing there have been many false Reports touching the cause of our imprisonment, and also that some of our enemies have reported, *that we may come out of Prison if we will*; it was upon me to publish the manner of our Imprisonment, and of our being kept, and by whom, that the truth of the matter may plainly be seen; which being truly considered, People may see that it is even now as it was in the Prophets dayes [illegible]d, *For Judgement is now turned backward, and* [illegible]*tice standeth afar off; Truth is fallen into the Stre*[illegible], *and* Equity *cannot enter; yea,* Truth *faileth*, and *he that departeth from*

Evil

Evil maketh himself a prey, and the Lord hath seen it, and it displeaseth him, because there is no true Judgement, Isaiah 59. 14,15. and as they did in the dayes of *Amos*, even so do this Generation; yea, *They now turn Judgement into Wormwood, and leave off Righteousness in the Earth, they hate him that rebuketh in the Gate, and abhor him that speaketh uprightly; Therefore will the Lord break forth like fire*, Amos 5.

Lambeth-house the 21st of the 7th Month, 1660. G. F.

DEMONSTRATED

HIS

UMI

1661

HIS FAITH

Touching

Four Particulars DEMONSTRATED.

I. *Concerning Jesus Christ the Saviour of the World.*

II. *Concerning Justification.*

III. *Concerning the Resurrection.*

IV. *Concerning Everlasting Glory, and Eternal Misery.*

Written for the satisfaction of some tender conſciencious Perſons, who had heard falſe Reports of Him, and others of his Judgement, touching the things above Written.

First, AS concerning **Jesus Christ**, that was ſuppoſed to be *Joſeph* the *Carpenter's Son*, who as concerning the *Fleſh* was *Crucified*, and put to *Death* at *Jeruſalem*, between *two Thieves*, upon the *Croſs* at *Mount Calvary*,

Calvary, I do believe he was the **Son of God**; and that **that very Body** that the *Souldier pierced*, was the *very Body* that was *prepared* by the *Father* for *Christ* the *true Saviour* to come *in*, to *do* the *Will of the Father* that sent *Him*: And I do *believe* that by the Grace of God *he* tasted *Death* for *every man*, that as *many as believe* in (and obey) **him**, whose *Soul* was made *an Offering* for *sin*, might have *Eternal Life* through *him*, who gave his precious Life a **Ransom** for *many*.

Secondly, I do *believe* that *no man* can be **Justified** by the *Works of the Law*, nor by *any Work of his own*; but *He* or *She* that is **Justified** in the sight of God, it is **freely** by *his Grace*, through *Faith* in **Christ Jesus**, who *creates* such unto *Good Works*, which God hath *ordained*, that *they* that are *justified* should walk *in*.

Now God through his **Free Love** hath made *Men Witness* of *true* **Justification**; And I *testifie* in the *Lord*, That it is not **my Works** that **Justifie** me; but it is the *LORD* alone, who *worketh* my *Works in* me, and *for* me, according to his own *good pleasure*; who *loved* me, before I *loved* him, and manifested *his Love* to me in the *Covenant* of *Light*, whereby he *drew me* after *himself*, and gave *me* strength to *obey* and *follow* him in the *manifestation* and drawings of his *Love*; which whilst I did *reject*, I was *justly condemned* of the Lord, and could not witness *Justification* in *that State*, although I sought *it*, and *talked* much of *it*, as many *Professors* now do: but *GOD*, who is *rich* in *Mercy* and *Love*, shewed me how he had given me *Power* and *Ability* to receive his *Truth* in the *Love of it*, through which I am now **Saved** and **Justified**.

Thirdly, Touching the **Resurrection**; It is a *Mystery*, which the *carnal mind* can *never comprehend*, but *they* that come to *Witness* a part in the **first Resurrection**,

tion, which is **Christ Jesus** the *Light* of *Life*; *they* in his *Light* may come to *perceive* the *Mystery* of the *Resurrection*; but if *Truth* can be *received* and *understood*, then it will *appear* and be *manifested* to *such*, that *I do not* **deny the Resurrection**: For I do verily *believe*, that the *hour* is coming, in which *all* that are in the *Graves*, shall *hear* the *voice* of the *Son of God*, and shall *come forth*; **They** that have *done* **good**, unto the **Resurrection of Life**, and **they** that have *done* **evil**, unto the **Resurrection of Condemnation**: But to *fools* that say, *That this Body of natural flesh and bones shall be raised*; I say, *That Body which is sown, is not that Body that shall be*; but *God giveth* a Body *as it pleaseth him, yet to every Seed its own Body*: Now there is the *Seed of the Serpent*, and the *Seed of Christ*; and they that can *discern* the *Body* of *each Seed*, are not the *Fools* which are *questioning* how the *dead shall be raised*? and with *what Bodies they shall come*? for *they* know *all mankind* will be *found* to be *one* of *these Seeds*, and that every *Seed* shall *have* its *own Body*.

Fourthly, Truly, if I did *not believe* that there was a **Glory** to *come*, more than what is *here*, surely although the *good Presence*, *Peace* and *Consolation* of *God* is *in me*, and his *Glory* rests *richly* upon me, yet I should *think my self* to be in a *more miserable condition* than very *many*; but for the *Glory* that is set before *me*, which Christ [**in me**] is the *hope* of, (which anchors and staves my soul) I am *content* to *endure* the *Cross*, and *patiently* to bear the *affliction* and *sufferings* of *this present Life*, not counting them *worthy* (though ever so great) to be *compared* to that *Eternal Weight* of **Glory**, which I do *believe* shall be *revealed* and *given unto me*, **in the World to come**.

And as I do stedfastly *believe*, That there is a **Glo-**

rious State to be *entred* into after this Life, by all *them* that shall be *found* in the *Immortal Seed*, wherein they shall be *swallowed up* of Life, Glory, and Immortality; so I certainly *believe*, that there is a Woful, Dreadful, Horrible State to be *entred into* after this Life, by *all them* that shall be found *in the Seed of the Serpent*, wherein they shall be *swallowed up* of Perpetual torment and Misery, where the Worm *dyeth not*, but shall *gnaw* everlastingly, and the Fire *goeth not out*.

Westminster Pallace-yard Gate-house, the 12th of the 1st. Month, 1661.

A Prisoner for the Word of God, yet a Free-man in the Lord Jesus Christ; Glory to him in the highest.

George Fox, *the Younger*.

1662 4to in British Museum

ENGLANDS SAD Estate and Condition lamented, IN THIS Juſt Complaint,

Taken up againſt the greateſt part of her *Inhabitants*, becauſe of their great *Abominations*, and *Treacherous Dealings*, both with God and Man; for which Cauſe, the *Terrible* and *Righteous Judgements* of the Lord are coming upon them and the Land.

Wherein is alſo contained ſome PROPHECIES and EXHORTATIONS.

OH England, England! The Abominations of the greateſt part of thy *Inhabitants*, who can declare them! They have reached Heaven, ſo as they are come up before the Lord, the Jealous God; and *Wo* unto that part of thy *Inhabitants*, who have ſinned out the Day of their *Viſitation*

fication, and have wholly ſlighted the Day of *God's Patience*, and *long Forbearance*, and would have none of his *Reproof*, but have altogether rejected the ſame, and have made a mock at *Sin*, and have ſported themſelves with their own *Deceivings* and *Luſts*, and have gone a Whoring from under the God of their Lives: Wherefore thus ſaith the Lord, the only God; *I will make ſuch become a* **Hiſsing** *and* **Reproach**, *and my Anger they ſhall not be able to Eſcape, becauſe of their provoking* **Abominations**, *and* **Treacherous Dealings**, *both with* Me *and* Man.

Oh **England, England**! How have, and yet do, a great part of *thy Inhabitants* ruſh into **Idolatry**, and all manner of **Profaneneſs** and grievous **Abominations**, even as the *Horſe* and *Mighty* ruſh into the Battel! How do they drink in **Iniquity**, even as the *Ox*, or *Parched Ground*, drinketh in Water! Oh! What manner of **Lamentation** ſhall I make for thee, my *Native Country*! Or, What manner of **Complaint** may I take up againſt a great part of thine *Inhabitants*, who have long ſought, and yet ſeek thy *Ruine* and *Deſtruction*! Verily, their Actions have declared them to be like the Inhabitants of **Sodom**; Yea, their ſins have rendred them to be as bad as thoſe of **Gomorrah**. O they have *Vexed* the Righteous Soul; Yea, and they have *grieved* the Spirit of the Lord from *Day* to *Day*, with their *Unjuſt Converſations*. They have multiplyed their *Tranſgreſſions*, and heaped up their *Iniquities*, till they are become as the Sand on the Sea-ſhore, without Number. Oh! The Lord hath long ſtriven with them; yea, he hath alſo long born their *Iniquities*, he would have gathered them to himſelf out of their *Abominations*; yea, he would oft have healed them, but they would not: but they have ſtiffned their Necks, and hardned their Hearts againſt the Lord and his

Counsel, day after day; and have chosen their own *ways* and *works*, even to their *own hurt*, and would by no means be reclaimed: for when the Lord hath reproved them (by the Light of his Son in their own Consciences) and set their sins in order before their eyes, they have *stopped* their *Ears*, and *closed* their *Eyes*, and wilfully Rebelled against the Power of God, and trampled upon his Witness [*the Light in them*] as a thing of naught, counting it not worth the taking notice of. And when the Lord hath raised up *Prophets*, *Children* and *Servants*, and sent them out, commanding them *to lift up their Voices like Trumpets, and to shew the People their* Transgressions, *and to Preach Repentance and Amendment of Life*: Yea, *to warn and exhort them to turn from their Sins to God, and to lay before them their great Abominations, and to Prophesie what should come upon them, if they would not turn from the evil of their Doings*, Oh! how have a great part of *thy Inhabitants Scorned*, and *Derided* these! Yea, how have many of *thine Inhabitants Beaten, Whipt, Stockt, Stoned*, and *Imprisoned* some of these *till Death*, for bearing their Testimony for the Lord, against *a crooked* and *perverse Generation*, who *hate* such as *speak uprightly*, and *abhor* such as *reprove Sin* in the Gate; that so it is even thus come to pass in thee, *O* England, *That he that departeth from Iniquity, maketh himself a Prey* to this Generation of *Evil doers*, whose hearts are set upon their *Lusts, Idolatry*, and *grievous Abominations*! and the Lord hath beheld it, & it displeaseth him, because there is *no true Judgement*; for these Evil doers are all gone out of the way; yea, there is *none* of them that regard to do the thing that's *Just* and *Good*, any further than it may be *advantagious* to their own *Corrupt Designs*.

Oh England, England! How oft hath the Lord God smote *thy* Rulers, and Mighty, and Wise men! how

oft hath he laid their Honour in the Duſt! Yea, how oft hath he *Overturned* and *Confounded* thy **Mighty men**, even thy **Men of War**, with thy **Princes**, **Nobles**, and **Captains** of *Thouſands*, *Hundreds*, and *Fifties*! O how oft hath he *Overturned thy* **Governments**, and *Changed thy* **Governours**! But how few of them have ſo *regarded* the *Out-goings* of the Lord in all theſe things, as they ought to have done? And how few of them have rightly *Weighed* and *Conſidered* the Cauſes for which the Lord hath brought or ſuffered ſo many *Changes* in the Land? Or, have thoſe who ſaw the Cauſes that provoked the Lord of Hoſts thus to Act, laboured ſo to remove them as they ought to do (or might) have done? Nay, aſſuredly they have not; for the *Luſts* of this World, and the *Pride* of Life, hath blinded the minds of moſt; and ſuch who have ſeen what their Duty was, the *honour of this World*, and that curſed *Self-intereſt*, hath ſtopped and hindred moſt of them from doing thoſe things which they ſaw they ought (and which they had opportunity alſo) to have done. Oh! how have the *new Governours*, in almoſt every Change of late, cryed out of the **Tyranny** and *great* **Oppreſsion** of thoſe whom they did Succeed? And how have moſt of them *Vowed* unto God, *Declared* to, and *Promiſed* the People, **That they would remove the Burdens and Oppreſsions that the fore-going Rulers had Laid and Continued upon them**. But alas! very few of them have regarded *their* **Vows, Declarations,** *and* **Promiſes**, either to *God* or *Man*; but in *Treachery* and *Deceit* have they gone on, ſerving themſelves and their own Luſts, and not the Lord, nor their Generation faithfully: For, although many of them have been very *Large in Promiſes* and *Good Words*, (whereby they have long ſought to Deceive the hearts of the People) yet it is but very *Little* that hath been done

done for their *true Liberty*; because that wicked Spirit, which seeketh to make it self great by the Ruine of others, hath *Ruled*, and doth yet *Rule*, in the hearts of many *Rulers*; & this is of the Devourer and Destroyer, who cannot *forgive Enemies*, but cryes out of *Rebellion* and *Treason*, labouring to exasperate the Spirits of others, that so occasions may be gotten, if possible, against them, thereby to bring them under, and keep them in Bondage.

Oh England, England! Such is thy *Sad Estate* and *Condition*, that several of thy *Rulers* are, and have been, as *roaring Lyons*, even greedy *to Devour*; and many of thy *Teachers* have been, and yet are, like *Troops of Robbers*, robbing and spoyling of many of thine Inhabitants. Oh! How have most of thy *Priests Temporized*, and *Daubed* with every Power, as they have come up in the *many Changes!* How have they encreased *Envy*, *Wars*, and *Destructions*, amongst thy *Rulers* and *People*? How have they *one time Cryed up*, and *Prayed* for the *same Thing*, which at *another time*, they have *Cryed down*, and *Prayed against!* Oh! Who shall ever believe them? Their *god* is their *Belly*; and who is it that many of them would not joyn unto, if thereby they might be upheld in *Pride*, *Idleness* and *Fulness*? How oft would they *Change again, and again*? And what *Idolatry* is there, that many of them would not run into for their *Bellies sake*? Ah poor Nation! Are they not yet striving to kindle a Flame within thy Bowels? Hath not the Lord divided them? And are they not labouring with all their might to *Divide* and *Rend* thy Inhabitants yet *more* and *more*? Yea, surely, and it is just with the Lord to suffer it to be so; because of the greatness of their *Abominations*, which are daily encreased.

Oh poor Land! How art thou overspread with *Wa-*

ſters and *Spoylers!* who like *Caterpillars* devour thy *Pleaſant Fruit*. Oh! the **Whoredoms** and **Idolatries** that are daily committed and acted in thee; Who can Declare them! Oh! thy *Chief City*, thy *Chief City*, that **Bloody City**! Can its **Abominations** be *Parallel'd* in the Earth! Surely it hath exceeded *Sodom* in Wickedneſs. The Lord is very *Angry* with a great part of its Inhabitants, and his **Vengeance** is nigh to come upon them. **Wo** *unto you* **Whoremongers**, **Drunkards**, **Gluttons**, **Swearers**, **Curſers**, **Blaſphemers**, **Cheaters**, *and* **Idolaters**! **Wo** *unto you*, **Proud**, **Wanton**, *and* **Prophane**, **Vain Perſons**! **Wo** *unto you*, **Mountebanks**, **Stage-Players**, **Bear-Baiters**, **Gameſters**, and all manner of **Abominable Workers**, and you that Build up **Towers**, **Scaffolds**, and *vain Heatheniſh* **Repreſentations**, and *ſuch like*; and make and garniſh *Images*, to draw Peoples minds after *Idolatry*, and for your *curſed Gain* and *Luſts*, in pretence of *Honouring your King*. Oh! How are People drawn into *Gazing* and *Wondring* after theſe *Abominations*! It grieveth the Righteous Soul to behold ſuch great *Wickedneſs*! Oh! You *Wicked* and *abominable Workers*, & *Devourers* of the Creation! The Lord God will meet with you in a time when ye are little aware of Him; He'l *Stain your Pride*, *Vain Glory*, and *Idolatry*, and give you your Portion amongſt *Devourers* (except you ſpeedily Repent, and your *Abettors*, *Strengthners*, and *Helpers forward* of ſuch Ungodlineſs (that do it knowingly) and *Delighters* therein, The Lord will not acquit you, He'l ſmite you for theſe things, and that right ſoon. Oh! Ye *Idolatrous People*, Do you think that the Lord God of Pitty and Patience, ſuffered your King to hide himſelf from his Enemies *in an Oak*, for that end, that ye might *Devour* his Creatures in making an *Idol of it*? Is this the uſe you make of that which you ſay was *God's Mer-*

cy towards you? Is not this the way to turn those things, that might have been Mercies to you, into Plagues and Judgements? Oh! How do you *Daily provoke* the Lord against *Your selves*, and your *King*? Oh! You *Wicked Workers*, How dare you make *Representations* of **Destruction** and **Ruine**? How dare you make a Sport of such things? Verily, *your Provocations* are great, wherewith *you provoke* the *Just God*; And it will be Just with him to bring **Ruine**, **Desolation**, and **Destruction** upon *you* and your *City*; Verily, great is the Judgement that is nigh you, and your sins draw it on you apace. Do you think that the Lord cast out **Back-sliders**, **Hypocrites**, and **Unfaithful men**, to set up and establish **Idolaters** and open **Prophane Persons**? Nay surely: Therefore **Tremble** ye *Wicked Workers*, and **Howl** ye *Prophane Idolaters*, for the *Mighty* and *Terrible day* of the Lord *is near* to break out upon you. Thus saith the Lord God, **I'le Scatter, I'le Scatter, I'le Split, Divide**, and **Separate**: **I'le Break** and **Dash to pieces**, and **none shall be able to Gather, Bind up**, or **Joyn together**: *For mine Anger is kindled, and my Jealousie shall burn till I have devoured mine Enemies*, saith the Lord.

Therefore ye People of *England* (that yet live in wickedness) who have not wholly sinned out the day of your *Visitation*, To you I now speak; You that feel the Lord yet striving with you; O *Return, Return* speedily unto the Manifestation of his *Spirit*, whereby he strives with you, to shew you your *abominations*, and to draw and lead you out of the same; O be not still *Stiff-necked*, but hearken to the *Word* of the Lord, which sheweth you the thoughts and Intents of your Hearts, and hearken and be obedient to the Call thereof, that so by its Power you may *Hasten* out of *Babylon*, both *Young* and *Old*, *Rich* and *Poor*, *High* and *Low*,

Low, *Noble* or *Ignoble*, *Professor* or *Profane*, who yet are there; For the Lord's *Controversie* is great with *Babylon* her *Merchants*, and *Inhabitants*, and he will not much longer spare, but he will suddenly smite, and none shall be able to hinder his stroak; Yea, yea, he will *wound* and none shall be able *to heal*; For the *measure* of her *Iniquities*, *Idolatries*, and *Whoredoms* are *nigh full*, and the Wine of her *Fornications*, hath caused the Fatts to overflow, and she is come up into remembrance before the Lord, the Just God, who will Plague her and all her *Merchants* and *Inhabitants* according to their *Abominations*, whereby they have grievously provoked *Him*. Therefore, come out of her, whilst *Mercy* and *Time* is offered, lest you perish with her in her Judgements, which the Lord is Strongly and Swiftly bringing upon her.

Oh England, England! A day of *Sorrow* and *Calamity* is coming upon many of thy *Inhabitants*, I have long been sensible of it; even a day of such *Breaking*, *Confusion* and *Judgement*, as hath not been *for a long space*; For thy People have wearied out the Lord *with their Iniquities*, and grieved his holy Spirit *with their Abominations*, dayes without number.

Oh England, England! The Lord hath a *Precious* and *Holy Seed* in thee; Yea, He hath a *Remnant*, which he hath Raised by his Power to, and for himself, which are exceeding precious in his sight; and these a great part of thine Inhabitants have *Shamefully entented*, and *grievously Oppressed*; and *Persecuted*; And they have *Patiently* born the same, and have laboured in the Life of *Innocency*, and Spirit of *Emanuel*, to Inform thy *Rulers* and *People* in the Things that are *Just* and *True*, and have shewn them the *Ways* which have, and do *Displease* the Lord, and have Exhorted and Warned thy Inhabitants, Time after Time; But not-

withſtanding their *Doctrine*, *Lives*, and *Converſations* have manifeſted their *Innocency* and *Uprightneſs* of *Heart* before God and Man; Yet have many of thy *Rulers*, *Prieſts*, and *People*, *Oppreſſed* them *more* and *more*; Some *Spoiling their Goods*, others *Impriſoning their Bodies*, in filthy *Holes* and *Dungeons*, till ſeveral of them have Sealed their Teſtimony for the Lord with *their Blood*, which cryeth *for* Vengeance in the Ears of the Almighty, and the Lord hath heard the Cry thereof, and hath looked down and beheld the *Actings* of the ſons of men, and he is near to Viſit; Yea, the Lord hath *beheld*, and doth *behold*, the Snares that have been, and are laid for the *Innocent*, who have no other Helper but him alone; and therefore they have Committed their Cauſe unto Him who ſhall bring it to paſs: Yea, he hath taken Notice, how ſeveral of thy *Rulers* have combin'd together, and endeavoured *to Force* His *Babes* to Violate his Royal Law, and to Break his Command (who ſaith, Swear not at all) to Uphold and Obey theirs, which is Contrary to his; Yea, He hath taken Notice of the *Cruel Sufferings*, and great *Temptations* of his People, who, many of them, are *yet Impriſoned*, and both their *Bodies* and *Eſtates* threatned to be Deſtroyed (by ſome evil men) if they will not break the Royal Law and Commandment of Chriſt, which he hath placed in their hearts to Obey and Do. Oh! The Lord hath ſeen the *Partiality* and *Evil Intents* of ſeveral of the *Judges* and *Rulers* of this Land, who have had Power to let the *Innocent* go free, and yet keep many of his *Miniſters* and *Servants* (many of which have outward Eſtates) Priſoners in many places; although they have no more againſt them, than againſt thoſe whom they have turned forth, which is nothing elſe but for their Obeying the Command of Chriſt in them, (who this day ſaith unto his

People

People, **Swear not at all**, as he ſaid to his Diſciples formerly) and for *meeting together*, and *Speaking* and *Praying* in his Name, for the *Edifying*, *Comforting* and *Building up one another in their moſt holy Faith*. The Lord hath alſo taken notice, that when ſome of the *Rulers* might Relieve *the Innocent*, and let *the Oppreſſed go free*, they will not; and then to cover themſelves, they will ſay, *They cannot act contrary to the Law*: But when a *Ruler* will act that which he hath no Law for, he can then plead *a Prerogative Royal for that*: and thus are the *Innocent Lambs* of Chriſt made a Prey upon.

Oh! the **Oppreſsions** of his People, and others, are great this day in thee, O Land; and the Crying of the *Fatherleſs*, the *Widows* and the *Needy* is come up before the Lord God of Compaſſion, who will thorowly plead the Cauſe of his People, and the Poor and Needy of the Land.

Oh *England*, *England*!! I have oft heard and treaſured up what the Lord hath ſaid in me, concerning thy Inhabitants; but now muſt I declare it in the Appointed Seaſon: Thus hath the Lord ſpoken in me for a long time, concerning thy Inhabitants, ſaying, *The People are* **too many**, *the People are* **too many**; *I will* **thin them**, *I will* **thin them**: [Mark] that is, *He will make them* **fewer**, for they cumber the Ground. And the Spirit of the Lord hath oft ſignified unto me, for a long time, *That an* **Over-flowing Scourge**, yea, *even an exceeding* **great** *and* **terrible Judgement** *is to come upon thee, O Land*! and that many in thee *ſhall fall* and be *taken away* in the Judgement; and the Spirit of the Lord ſignifieth unto me, that the *time draweth nigh*, and that the *Decree* of the Lord is ſo firm, that though ſome of the Lords Children and Prophets could appear ſo, as to ſtand in the *Gap*, yet ſhould not that alter

his

his *Decree*, onely in the Righteousness of the Lamb they shall be hid and saved from his Wrath, whatever may be done to any of their *Bodies*; but his fierce Wrath and Indignation shall be poured forth upon the Ungodly, and a *great Desolation* and *Destruction* shall there be, for he will **overturn** and **overturn**, till he hath *dethroned* and *thrown down* the *Man of Sin*, and *exalted* and *established* the Kingdom of his *Dear Son*, over all the Kingdoms of the World; and the *Kingdom* and *Dominion*, and the Greatness of the Kingdom under the whole Heaven, shall be given to the Holy People, the Saints of the Most High, *whose Kingdom is an Everlasting Kingdom*, and all Dominions shall serve and obey him, who is King of Saints.

Behold, ye *Despisers*, and *Wonder!* This is the Work which the Lord will accomplish by his own Power, though you will in no wise believe it; but you shall feel, even both *Hypocrites* and *Prophane*, that the Lord is able to bring to pass the thing that is in his heart.

And you now think *to set up* and *establish* your Idolatry, and to live in *Prophaness* without *controul*; and you who appear *so hot* against some of these things, and labour to stop and pull them down (mark) that you might set up and establish your own *Hypocritical* Will-worship in another *dark dead Form*; *I will frustrate* you both, saith the Lord God, and *you shall grind and waste* one *against* another, *as the* upper *and* nether *Milstone*; *And I will pluck out from you, and preserve a holy Seed, beyond expectation*; and I will *be avenged on you* for that which you have already *bruised*, or shall yet *bruise*, [mark] And I will hurry and hurt *you round* with a mighty *Stream*; for the Waters shall *roar* and *swell*: And after I have executed my vengeance upon the *Rebellious* and *Treacherous Dealers*, I will then bring forth

forth the *Remnant* of my Holy Seed, which shall be *preserved* from their *Fury*, and they shall spread over all, in my Life, Power, Knowledge and Wisdom, wherein they shall stand in Dominion; Yea, and they shall rule the Earth in *Mercy*, *Justice*, and *true Judgement*; and they shall *forgive* and *love their Enemies* (as they do at this day) and do the thing that is *just* and *good* unto all, without *respect of Persons*; yea, they shall seek the good of the whole Creation in the *true love* and *self-denial*; for the Spirit of *Love*, *Meekness*, *Healing* and *Restoring*, shall mightily fill their tender Bowels, and my *Blessings* shall fill their Dwelling-place, and the Earth, for their sakes: these things will I accomplish by my own Power, and in my own time, saith the Lord God.

But although these things, touching the holy *Remnant*, shall certainly be fulfilled in their Season? Yet before they be fully accomplished, great will be the Tryals of many of the Righteous, & there will be *great Judgements* executed in thee, O Land, by him who oft-times maketh *a fruitful Land barren*, because of the *Wickedness* of them that dwell therein; and Just will it be with Him to deal so with thee, because of the *great wickedness* of the greatest part of thy Inhabitants, who are departed and separated from the Spirit of Mercy, Love, Compassion and Healing, and are labouring to *Devour*, *Oppress*, and *Destroy* one another, and the whole Creation.

Oh *England*, *England*! There is also a People in thee who are come to see *the Great* **Idolatry** and **Superstition**, which many are now striving to revive and *set up* in thee; yea, there is a People in thee, which see and believe that the Worship which is now a setting up, with the *Vain* **Musick**, **Altars**, **Mass** in *English*, and the foolish needless **Garments** of the

Priest

Priests, and such like *Popish stuff*, that these things are **Idolatry**, **Folly** and **Vanity**, *and but a mocking of God*, and yet some of these People will run after this *Vain Worship*, for **self-ends**, **slavish-fear**, and to keep themselves in esteem with, or amongst those who plead for it: And others here are in thee, who instead of being sorrowful for such Abomination and Superstition, or reproving the Practicers thereof in the solid, seasoned, savoury Life and holy Dread of the Lord God, they write and speak *scoffingly* of those things, even to the stirring up one of another into *Vain Laughter*, and so make a Sport of others **Idolatry**; and this grieveth the Spirit of the Lord also, and doth not convince, but exasperate and harden those that are zealous for their *blind Worship* and *Superstition*.

There are also a great number of *brittle*, *fiery*, *rash*, *unsatisfied People*, in thee, O Land, who are as *unstable* as water; and these rebelling against the *Light*, not knowing the way of it, because they abide not in the Path thereof, they are *restless*, *rouling*, and *raging* oft-times like the Sea; One time they will have a *Parliament*, and cry out, *They shall govern* and *heal them*; and when they have gotten them, in a short time they grow weary of them; And then another time, they will cry out *for a King*, and say, *He shall heal them*, and *make up their Breaches*: But these people are not long of one mind, for they are much like the *Athenians*, who spent their time in little else but either *to tell* or *to hear of some New thing*: These People also are like mighty Tydes in thy Channels, *O England*, which one while run with *Violence*, driving all *unsetled*, *light*, *unfixed* things *one way*, and shortly after run with as much violence the contrary way: Therefore in a miserable condition are those *Rulers* whose strength is in such a People! And

until

until *Rulers* come to be ſettled, and fixed in Him who is the *Rock of Ages*, and ſingly to rule in, and for Him, whom the Winds and the Seas obey; who maketh the Waters to ſtand on heaps, and divideth them hither and thither, and altereth the natural courſe of *Tydes* as he pleaſeth (as he hath done thine of late, to ſhew thee the Figure of the People) they can never be ſafe, neither will the People be ſtill'd long together; but there will be *Swellings*, *Ragings*, *Overflowings*, *ſore Breakings*, *and Ruines*.

Oh! that the *foregoings Rulers* would have been perſwaded to have Received him for their Teacher, who ruleth in the Kingdoms of Men, then ſhould they not onely have ſeen, what the Lord caſt out others before them for, but they ſhould have been taught how to have denyed all thoſe things which the Lord was angry with others for, and they ſhould have received Power to have abſtained from the ſame; but they would not hear and obey the Lord, nor his Prophets, and therefore were they caſt out alſo.

And therefore, Oh! that the *Rulers* that now are, would be perſwaded (whilſt they have their Day) by the Lord and his Servants, to receive the *Lord Jeſus Chriſt*, to be their King and Teacher, and then they ſhould not onely ſee for *what cauſe* the Lord caſt them out, and *others* in their Age, but they ſhould be taught to *deny* and *forſake* all thoſe *things* which God was angry with them, and others for, and they ſhould receive Power to do thoſe things, which they and others before them left undone: But alas! How few are there that will *Hear*, *Regard*, and *Obey* the Prince of Life and his Followers, and therefore is Deſolation coming as a mighty Flood, which none ſhall be able to ſtop.

Now all People, in what Sect or Opinion ſoever, in whom there are any true *Breathings* and *Deſires* after the

the Lord, and the way of his Holineſs, *Fear not*, neither *be Diſmaid*, becauſe of the *Rage*, that you may yet ſee the waters of the Land in, and becauſe of the *Confuſion* and *Cruelty* of the People; But *ſtand ſtill* in that Life which begetteth *Breathings* and *Thirſtings* in you after the Lord, that you may come to ſee and feel his *Salvation*, and that you may be gathered into that *Patience*, *Meekneſs*, *Contentedneſs*, *Reſt*, *Peace*, and *Satisfaction*, which many of the dear Lambs and Children of my Father are gathered into; wherein they ly down, and none can make them afraid, though *Bodies* and *Eſtates* be oppreſſed and abuſed. Oh! *Stick not*, *Stick not* in your *Forms* without *Power*, neither Flee the Croſs, any longer; but wait in the True *Simplicity*, to *feel* God's hand of *Tender Love*, which he reacheth forth to, and manifeſteth *in you*, to lead and guide your minds into his *Pure Worſhip*, who *Is* in the *Spirit* and in the *Truth*. Oh People! This is the *Worſhip* that he will ſet up. He will be *LORD* and *LAW-GIVER* in the *Conſciences* of his People, and thoſe that will not be content that *EMANUEL* ſhould Reign over them, he will Slay them with the *Sword* of the *Spirit*, The words of his Mouth.

Oh! *Hearken*, *hearken* a little, and *ſtand ſtill*, that you may hear the voice of the True Shepherd *in your own hearts*, who calleth for Truth in the Inward Parts: & he will diſcover what lodgeth *Within*, and He will ſhew you the Way wherein you ſhould walk, and he will let you ſee what the Croſs is unto, and He will teach you when you are alone in your Beds, or where-ever you are; if you will receive Him who giveth you Life and Breath, whoſe *gentle Reproofs* and *Inſtructions* are the Way of Life.

Therefore you in whom the *Breathings* and *Deſires* after

after the Lord are; Consult not with *Flesh* and *Blood*; neither reason against the *Cross*, but submit to every Appearance of God's *Power* in you, which appeareth to *Crucifie* the *Fleshly Birth* and *Nature*; which hath stood, and doth stand in *Rebellion* and *Enmity* against the *Pure* and *Precious Life*, and Requirings of the Lamb of God; that so that Mind which is at enmity against God, and that Nature in *you*, which is *Disobedient* to his Commands in Spirit, may come to be *Crucified*; that so there may be a Change Inwardly felt and witnessed, by the working of the might *Power* of Christ in your Inward Parts; and then the *Desires* and *Breathings* which are Begotten *in you* after *Righteousness*, they will be strengthned, and the *Teachings* of the Almighty will be truly known; and you believing in the *Power*, you will receive *Power* to obey and *Practice* whatsoever the Lord shall make known unto you by his Spirit, to be his Will and Requirings.

Oh People! Let the Dread of the Lord *Seize upon your Spirits*, in this the Day of his Power, wherein he is *Trying*, *Sifting* and *Winnowing* the Nations; and wait to *feel* that *Life* arise *within you*, which beareth *Testimony* against *all evil*, within and without; that so ye may become more and more acquainted with the *Teachings*, *Drawings*, and *Leadings thereof*; that thereby you may be drawn and led out of those things which have kept your Souls in the Death, & hindred you from enjoying the Pure Peace of God. And this know and consider, that all that come to witness their Souls raised out of Death, and brought to enjoy the Peace of God, they must Believe in the *Life* of the Quickning Spirit, *which is the Second* Adam, *the Lord from Heaven*, who *for Sin*, Condemneth *Sin in the Flesh*, and appeareth in the *Inward Parts* of man, to work *out Sin* and *Transgression*, (which hath Separated from God) and

so to make clean the heart and inside of Male and Female.

Oh People! This is the Work of Christ the Son of God, even *to make* manifest and destroy the *Works of the Devil*, and so to reconcile man unto God, by the Virtue of his *own Life*, which he gave *a Ransom* for many; and blessed are all those that believe in the *Life* of the Son of God, and *feel* and know it *manifested* in their mortal flesh; for they shall witness the *Power* of it to make all things new, and so their Souls will come up in the hand of God, and his Peace will be Received and Enjoyed.

Oh People! *Wait* to know, and *feel* this Work of Christ *within you*; that so you may be made able to Stand in the Judgement, and to Endure the Tryal, and that you may be Hid from the Wrath of the Lamb, which is nigh to come upon the *Rebellious*. Oh! Consider this, Those that are his Followers, they come thorow *many Tribulations*, and their *overcoming* their Enemies is by His Blood, not by *a talk of it*, but by *the Virtue* and *Power of it*, sprinkled *in their Hearts*, which washeth and maketh them White, Clean, and without Fault before God. Oh People my *Bowels yearn*! my *Bowels yearn* towards you! whose *Desires* in any measure, are after the Lord: O that you would now Return with all your hearts unto Him, and obey the Voice of his Power *in you*; then should you be made able to stand, and endure the fiery Tryal which is come and coming. Oh! the Day *hastens* wherein all *Profession* that is not grounded in the *Life* and *Power* of the Lord *Jesus Christ* (whatever the shew of it be) it will be so shaken, that an utter Blasting and withering shall come upon it; and for that cause the Lord doth, and will yet suffer great Tryals to come, both upon the *Professors*, and *Possessors* of his Name, that

so his *Children* [the *Possessors*] may be manifested unto all, and discerned from all that are but *Professors*, though never so fair and seemingly Covered; For all Coverings but what is of the Power and Spirit it self, shall be too Narrow; and all that are not Covered with the Spirit and Power of *Emanuel*, their Shame and Nakedness shall appear more and more. This is the Testimony which the Spirit and Word of Truth giveth; therefore, *He that hath an ear to hear, let him hear*, before the day of his Visitation be wholly past, and the things belonging to his Peace he hid from his Eyes: For *yet a little while and the Voice shall be*, He that is filthy, let him be filthy still; *For the Spirit of the Lord shall not always strive with Flesh*, but his Plagues and Indignation shall be poured out upon such as will not be *gathered* in the Day of his *Patience*, *long Forbearance*, and *Free-Love*; and He or She that Loveth *Father*, *Mother*, *Husband*, *Wife*, *Children*, *House*, or *Land*, *Liberty*, *Honour*, or *any Thing* more than *the Life* of the *Lamb*, shall be counted not worthy of him, and plainly manifested so to be: *Read this who can; and he that can receive it, let him: For the Time draweth nigh, that these Sayings must be fulfilled.*

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GEORGE FOX, the Younger.

1668

SEVERAL

EPISTLES

TO FRIENDS

Who are GATHERED into the

Light of Life.

A General EPISTLE *and a tender Greeting, sent unto the* Flock of Christ, *who meet together to Worship the Father and the Son, in the Spirit of Truth; to be read in the* Fear *and* Wisdom *of God amongst them.*

DEAR and tenderly beloved *Friends*, and *Children* of the most High God, who have *felt* and *tasted* of his eternal *Word of Life*, and have been *acquainted* with the *workings* and *operations* thereof, whereby you are begotten again unto a *lively Hope*, and are brought to know *that Life*, which you were *alienated from*, and *that Covenant* of

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Promiſe, which ye were *ſtrangers unto*: Oh *Friends!* unto you is my *Love* in the *Lord Jeſus Chriſt* exceeding *great*, and for you do I oft *Pray* to the *Father of Life*, that ye may be kept *ſtedfaſt* in that *Life*, which ye have *felt* and *taſted* of, and that nothing may *move you* from that *hope* and *confidence*, which God hath begotten *in you* by the working of his *mighty Power*: Oh *dear Babes!* let the *Love* of our God *break* and *melt* you into the *meek tender Spirit* of the *Lamb*; and let the conſideration of his *Mercy* and *Grace*, which to you he hath ſhewn, *overcome* you, and make you *ſick of Love*: Oh how can I expreſs his *Goodneſs*, for it is beyond *utterance!* yea, his *loving kindneſs* to you-ward, hath been *exceeding large*, who in an *acceptable time* hath appeared and viſited you with his *tender Love*, the Light of the World; and by his *unreſiſtable Power* hath he cauſed you to feel the *day ſpring* from on High, even the breaking forth of Light *in your hearts* and *inward parts*; yea, this did he do for you, who were as *Sheep* without a *Shepherd*, ſcattered upon the Mountains, in the cloudy and dark day: Oh *Friends!* how did his *Love* reach unto you, when ye were *Enemies* unto him? how plainly did he ſhew unto you the *evil* of your wayes, which had *ſeparated* you from his *preſence*? and how tenderly did he hold forth his hand of *Love*, to lead you out of *that* which had made you *miſerable*? and how did he give you *ſtrength* to *walk*, when ye were *lame*, and inclined your hearts after *that* which he ſhewed unto you to be *Good*? and how did he manifeſt his *eternal Power* and *Righteous Judgement in you*, againſt the body of *ſin*? and how did he beget and quicken a *Righteous Seed* in you, which cannot *live* but in his preſence? and how mightily hath he opened *the eye* of your underſtandings by his *eternal Spirit*, that ye are brought to ſee the *falſe Wayes* and *Worſhips* of the *World*, wherein ye were once

entangled? and he hath also given you *to see* the *Way* to *himself*, and the *Worship* which he regards, in the *Spirit* of *Truth*; wherein you are come to know *that* which only can give *satisfaction*, and make you *eternally free*. Oh let the *unexpressable Love* of the *Father* never be forgotten by you, my dear *Friends*! but all keep *to*, and dwell *in*, that eternal *Immortal Power of an endless Life*, which ye have *felt* and *tasted* of; and let your minds be kept to the *workings* and *operations* of the *same*, that so none of you may be daunted by the enemy *within* or *without*; but all wait in the *eternal Light*, the *Foundation* of God, which can never be *shaken*, that so your minds may be *girded up*, and you kept upon *your watch*, and your *ear* kept open to the Lord, that so when he *calls* ye may *answer*, and when he *teaches*, ye may *observe* and *obey*, that so your *souls* may *live*; and that ye may see his *eternal Will* in all conditions, and be *contented* therewithal, then will you feel the *peace* which none can *take away*. And *Friends*, give all diligence to obey the *Word* of *Wisdom*, that ye may be known to be *its Children*, and that ye may *feel* and *witness* your *growth* into the nature of the *Immortal Seed*, whose *Kingdom* is not of this World; that so your *Redemption* from the earth, and all *earthly things*, you may know, through the blood of the *unspotted Lamb of God*; which blood, is the *Life* which he gave a *Ransom* for many, which *Life* is manifested *in your mortal bodies*, that through *Faith* in it ye may be *saved*.

And know this my *Friends*, henceforth you are *not your own*, for you are *bought* with a *price*, and you are *called* with an *holy calling*, that you might *glorifie* the Lord in your *Bodies* and *Spirits*, which are the *Lord's*. Oh my *Friends!* let not your *delight* be placed in the *things of this World*, for then will you be *entangled*; but wait in the *feeling* of the *pure Power* of the Lord God, that

that ye may be *kept* and *preserved* thereby, that ſo ye *that marry*, may be as if *you married not*, and that ye that *have of this world*, as if ye *poſſeſſed not*, and that ye may be kept in the *living Wiſdom* of God, in the ordering *of all things* that are given unto you, that ſo the *Glory* of *God*, and the *honour* of his *Eternal Truth* may be *minded* in *all things*; and that your *minds* and *hearts* may be drawn out of all *created things*, and ye kept *ſingle* and *chaſt* unto the Lord, that ſo, if it were *his Will* that ye ſhould be *ſeparated*, either from *Wife*, or *Husband* (outwardly) or *Children*, or *Houſes*, or *Lands*, or any *outward thing*, for his Name ſake, that ye may be kept in *that temper* and *frame* of *mind* and *Spirit* in which ye may *reſign up all freely* without *murmuring*, but be ye may be known to be *followers* of the *Lamb*, whithersoever he goeth; for my *Babes*, it is given unto you as well *to ſuffer* for his Names ſake, as to *believe* from hereby ſhall the World *know* that ye are *redeemed* out of the earth, if ye in *patience* and *innocency* give up to the *Will of God* in all things: Therefore *dear hearts*, wait in the *Power* and *Life* of God, that ye may *feel* your *ſtrength*, and *courage*, and *boldneſs* for the Lord increaſed, that when you are *tryed*, ye may ſtand in that Spirit of *Life* and *Meekneſs*, which will give you *eternal Peace* in all your *ſufferings* and *Tryals*; for the Lord will *try you*, that ye may *ſee*, and *know* him alone to be your *ſtrength*, and that the world may know, that ye are a People *ſaved by the Almighty God*; And this know, that ye that are *faithful*, ſhall not be *proved* beyond your ſtrength, for the Lord will be *with you* in all *your Tryals*; and the more that you are *perſecuted* for his Name, the *greater* ſhall his power be felt *in you*, and the *more* your Enemies *afflict you*, the *greater* ſhall be your *joy*, and this ſhall *torment* your *Enemies*: So *Friends*, let *patience* have its perfect work, that ye may be *perfect*

and

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DEAR and tenderly beloved *Friends*, and *Children* of the most High God, who have *felt* and *tasted* of his eternal *Word of Life*, and have been *acquainted* with the *workings* and *operations* thereof, whereby you are begotten again unto a *lively Hope*, and are brought to know *that Life*, which you were *alienated from*, and *that Covenant of*

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Promise, which ye were *strangers* unto: Oh *Friends!* unto you is my *Love* in the *Lord Jesus Christ* exceeding *great*, and for you do I oft *Pray* to the *Father of Life*, that ye may be kept *stedfast* in that *Life*, which ye have *felt* and *tasted* of, and that nothing may *move you* from that *hope* and *confidence*, which God hath begotten *in you* by the working of his *mighty Power*: Oh *dear Babes!* let the *Love* of our God *break* and *melt* you into the *meek tender Spirit* of the *Lamb*; and let the consideration of his *Mercy* and *Grace*, which to you he hath shewn, *overcome* you, and make you *sick of Love*: Oh how can I express his *Goodness*, for it is beyond *utterance!* yea, his *loving kindness* to you-ward, hath been *exceeding large*, who in an *acceptable time* hath appeared and visited you with his *tender Love*, the Light of the World; and by his *unresistable Power* hath he caused you to feel the *day spring* from on High, even the breaking forth of Light *in your hearts* and *inward parts*; yea, this did he do for you, who were as *Sheep* without a *Shepherd*, scattered upon the Mountains, in the cloudy and dark day: Oh *Friends!* how did his *Love* reach unto you, when ye were *Enemies* unto him? how plainly did he shew unto you the *evil* of your wayes, which had *separated* you from his *presence*? and how tenderly did he hold forth his hand of *Love*, to lead you out of *that* which had made you *miserable*? and how did he give you *strength* to *walk*, when ye were *lame*, and inclined your hearts after *that* which he shewed unto you to be *Good*? and how did he manifest his *eternal Power* and *Righteous Judgement in you*, against the body of *sin*? and how did he beget and quicken a *Righteous Seed* in you, which cannot *live* but in his presence? and how mightily hath he opened *the eye* of your understandings by his *eternal Spirit*, that ye are brought to see the *false Wayes* and *Worships* of the *World*, wherein ye were once

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intangled? and he hath also given you *to see* the *Way* to *himself*, and the *Worship* which he regards, in the *Spirit* of *Truth*; wherein you are come to know *that* which only can give *satisfaction*, and make you *eternally free*. Oh let the *unexpressable Love* of the *Father* never be forgotten by you, my dear *Friends*! but all keep *to*, and dwell *in*, that eternal *Immortal Power of an endless Life*, which ye have *felt* and *tasted* of; and let your minds be kept to the *workings* and *operations* of the *same*, that so none of you may be daunted by the enemy *within* or *without*; but all wait in the *eternal Light*, the *Foundation* of God, which can never be *shaken*, that so your minds may be *girded up*, and you kept upon *your watch*, and your *ear* kept open to the Lord, that so when he *calls* ye may *answer*, and when he *teaches*, ye may *observe* and *obey*, that so your *souls* may *live*; and that ye may see his *eternal Will* in all conditions, and be *contented* therewithal, then will you feel the *peace* which none can *take away*. And *Friends*, give all diligence to obey the *Word* of *Wisdom*, that ye may be known to be *its Children*, and that ye may *feel* and *witness* your *growth* into the nature of the *Immortal Seed*, whose *Kingdom* is not of this World; that so your *Redemption* from the earth, and all *earthly things*, you may know, through the blood of the *unspotted Lamb of God*; which blood, is the *Life* which he gave a *Ransom* for many, which *Life* is manifested *in your mortal bodies*, that through *Faith* in it ye may be *saved*.

And know this my *Friends*, henceforth you are *not your own*, for you are *bought* with a *price*, and you are *called* with an *holy calling*, that you might *glorify* the Lord in your *Bodies* and *Spirits*, which are the *Lord's*. Oh my *Friends*! let not your *delight* be placed in the *things of this World*, for then will you be *intangled*; but wait in the *feeling* of the *pure Power* of the Lord God, that

that ye may be *kept* and *preserved* thereby, that so ye *that marry*, may be as if *you married not*, and that ye that *have of this world*, as if ye *possessed not*, and that ye may be kept in the *living Wisdom* of God, in the ordering *of all things* that are given unto you, that so the *Glory* of *God*, and the *honour* of his *Eternal Truth* may be *minded* in *all things*; and that your *minds* and *hearts* may be drawn out of all *created things*, and ye kept *single* and *chast* unto the Lord, that so, if it were *his Will* that ye should be *separated*, either from *Wife*, or *Husband* (outwardly) or *Children*, or *Houses*, or *Lands* any *outward thing*, for his Name sake, that ye may be kept in *that temper* and *frame* of *mind* and *Spirit* ye may *resign up all freely* without *murmuring*, and ye may be known to be *followers* of the *Lamb*, whosoever he goeth; for my *Babes*, it is given unto you as well *to suffer* for his Names sake, as to *believe* hereby shall the World *know* that ye are *redeemed* the earth, if ye in *patience* and *innocency* give up to the *Will of God* in all things: Therefore *dear hearts*, wait in the *Power* and *Life* of God, that ye may *feel* your *strength*, and *courage*, and *boldness* for the Lord increased, that when you are *tryed*, ye may stand in that Spirit of *Life* and *Meekness*, which will give you *eternal Peace* in all your *sufferings* and *Tryals*; for the Lord will *try you*, that ye may *see*, and *know* him alone to be your *strength*, and that the world may know, that ye are a People *saved by the Almighty God*; And this know, that ye that are *faithful*, shall not be *proved* beyond your strength, for the Lord will be *with you* in all your *Tryals*; and the more that you are *persecuted* for his Name, the *greater* shall his power be felt *in you*, and the *more* your Enemies *afflict you*, the *greater* shall be your *joy*, and this shall *torment* your *Enemies*: So *Friends*, let *patience* have its perfect work, that ye may be *perfect* and

and *entire*, wanting nothing; for the Lord will make up his *Jewels*, and he will take away all the *dross*, and nothing ſhall *remain*, but that which will abide the *Tryal* in the *fire*; for the Lord hath been *loaded* with the *ſacrifices of many*, who have *profeſſed* his *Name*, but have not been *ſubject* to the *leadings* of his *Spirit*, but have *grieved it* from day to day; Therefore will the Lord God *try* all *Profeſſions*, and the *chaff* ſhall be blown away, and all *falſe coverings* ſhall be *ſtript off*, and men ll *appear* as they *are*; yea, the *chaff* which ſome e *ſeemed* to joyn to the *Wheat*, ſhall be *driven to and* until the fire conſume it, or *until* it *mix* it ſelf the *mire* where the *Swine* wallow; but God ve *regard* unto his *Seed*, which is *weighty*: And ls, a *day* of *Calamity* will come upon them, who *worſhipped*, and do *Worſhip*, an *unknown God* at a ce, and *pretend* the Worſhip of the *true God*; for ſhall *call*, but their God ſhall *not anſwer*, and they ll *fret* themſelves, and *fear* and *terror* ſhall *ſeize* upon them, and many ſhall *joyn to*, and *fall under* that, which they have *called* and eſteemed *Babyloniſh*: But there is a *remnant* yet to be gathered, both from among the *Profeſſors* and *Profane*; Therefore *dear hearts*, let your circumſpect *walking* in the Life of Righteouſneſs, reach the *Witneſs* of God *in all Conſciences*, and let your *ſoberneſs* and *patience* ſmite your Enemies. And you that are *ſtrong* in the Lord, and in the *Power* of his *Might*, are *able* to endure much, bear ye with the *weak*, and *encourage* and *ſtrengthen* the *feeble*, and let your *tender love* and *care* be over ſuch, as ye feel have *true breathings* after the Lord, though they have had *little* of a *knowledge* of the *Declaration* of Truth; and let your *words to*, and *before* them, and all *men*, be *ſeaſoned* with *Grace*, that ye may miniſter unto the Grace in the Hearers.

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And ye that are *weak*, and yet have a *true Love* begotten in you towards the Lord, all *wait* in the *feeling* of the Truth *in your inward parts*, that your minds may be wrought into *subjection* to the Lord, through the *working* of his *eternal Power in you*; and when you are *tempted*, heed not the *temptation*, but heed the *Light* that makes manifest the *temptation*, and believe *in the Light*, and keep to *it*, and ye will feel the *Lord's presence* and *strength breaking forth* to *deliver* you, and to make a *way* for you to escape the *temptation*; and if at at any time ye be *overcome* by the subtilty of the Devil, and then the Light arise *in you*, to make manifest the *Transgression*, and to *judge you for it*, then joyn to the *Light*, and *love* the *Judgement*, and *Will* not, but be *still*, until it *works* through, and *breaks* forth into *Victory*; and if ye see *Iniquity* abound, then take heed your *Love wax not cold*; and if ye see some fall from the *Truth*, and *turn back* with the *Dog* to the *Vomit*, and with the *Swine* that was *washed*, to the *wallowing again in the mire*; and if ye see some for *fear* of persecution *start aside*, or for the *love* of this *World* depart from the *Faith*, or *turn* from the *holy Commandment*, which was delivered unto them, upon any account whatsoever, let none of these things *move* or *trouble* you, for *such things* will come to pass; but *blessed* are they that are not *offended* with the *Light*, but *suffer* and *endure* all things unto the end, for they shall be saved. But this know *Friends*, that the Lord God will *try you*, and you must pass through *Perils* and *Tryals*, not only among the *open* prophane *ones*, but also among such as have *known* the *Truth*, and *turn* from it; yet know my *Friends*, that God will *not try* you *further* than he will give *you strength* to endure the *Tryal*, if ye be *faithful* unto him. Therefore *watch* and be *sober*, and wait in the *Life*, that ye may have *salt* in your *selves* to savour

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withal; and be not *weary*, neither *faint* in your minds, nor let not in *distrust*, but *hope* to the *end*, and be *confident* that God will *appear* and *work deliverance* for his *People*; but if it be his *Will* that ye must *yet* be *further tryed*, and that he will *yet suffer* the wicked to *flourish*, and *spread* forth themselves as a green *Bay-Tree*, and that ye must yet *bear* your *Testimony* for the Lord by *greater sufferings*: Oh *Friends* murmur not! but *hold fast* your *integrity*, and know *certainly*, that whatsoever any suffer for the Lord, they shall not *lose their reward*: Therefore all *Friends*, be *valiant* and *strong*, and *bold* for the *Truth* upon earth; and walk *humbly* with the Lord, and *wisely* before your Enemies, that so, ye by *doing the thing that is right* in the sight of God, may put to *silence* the *foolish* and *ignorant*, for this is the Will of God. And *Friends*, walk *patiently* towards all men, knowing that ye sometimes were *ignorant*, and *foolish*, and *disobedient*; therefore let your *pitty* and *patience* towards them (that be disobedient) be known; and wait that ye may be ready to shew them the thing that is *Good*, and to *instruct* them concerning the way of *Righteousness*; or if you have not words given you, then let your *Conversation* Preach forth *Righteousness*, that so haply God may give some of them *Repentance*, and that ye may be made instruments for the bringing them unto the *acknowledgement* and *knowledge* of the *Truth*; and live in the *Wisdom* and *Power* of God, that so your *Enemies* may have nothing against you *justly*, but if they will *persecute* you for any thing appertaining to a *good Conscience*, be not *dismaid*; or if they *falsly accuse* you, and *falsly swear* against you, and so ye become reckoned among the *Transgressors* by them, be not *troubled*, but be *patient*, and keep to the *Witness of God*; for thus the wicked served your *Master*, who gave his *back* to the *smiter*, and his *cheeks* unto them

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that *plucked off the Hair*, and the *Servant* is not greater than his *Lord*: So let nothing be *too dear* to be given up for the Lord; and *bow not* to any *thing*, but to *the Name of Jesus*, whose *Name* is called *the Word of God*, by which we must *overcome* and *break through* all this ungodliness: Oh the Lord keep you *faithful* and *patient* in your *Tryals*, for much have we to *pass through* and to *overcome*, through the *patience* and *long-suffering* of the *Lamb*. So let none be *exalted* above their *measures*, nor *cast down* by letting in of *fears*, but all dwell in the *living Nobility* of the *Immortal King of Righteousness*, and keep in *subjection* to his *Government*, and *meet together* oft in his *Name*, though the *Sea* and the *Heathen Rage*, and the *People imagine vain things*, and though the *Kings* of the *Earth*, and the *Rulers* rise up *together*, and *take Counsel* against the *Lamb*, and his *followers*; and though the *rude multitude* may *persecute* you, and the *Whore* may *drink some of your Blood*, yet be not *dismaid*, neither *fear ye at all*, for in *vain* do they *strive*, for the *Lamb* shall get the *victory*; glory to him in the *Highest*.

And so *Friends*, keep your *garments unspotted*, ye, who have *washed them* in the *Blood* of the *Lamb*, and be exceeding *tender* toward such *Professors* as have a *tenderness* in them *towards God*, in what *Sect* soever they be in; for *poor Creatures*, they are to be *pitied*, and the Way of Truth is to be *shewn* unto them, and this day will bring *some of them* unto the *Principle of God in themselves*, and they must come unto *that*, before they can find a *true stay* to their minds; and them that *come* not to *that*, and *keep not* to *that*, will *wither* as the *grass* upon the *house top*. Oh *Friends!* I can even *rejoyce* and *sing* for joy, notwithstanding the *rage* and *strength* of the *Enemies*; for I see the *day* that *approacheth* will be exceeding *good* for *Truth*, and for *Friends* that dwell in

it; for they that ſtand *approved* ſhall be made *manifeſt*, and the *upright* ſhall not *loſe*, but *gain* through all *theſe things*; and certainly, when our God hath tryed us to the full, he will appear for us; and though our *Enemies* were as the *ſand* of the *Sea*, and as ſtrong as *Gyants*, yet ſhall they fall as *untimely fruit*, and our *GOD* ſhall *conſume* and *weaken* them by the *Majeſty* of his *Power*, and an *exceeding deſolation* ſhall come upon the *Earth*, and a *Beſom of deſtruction* ſhall *ſweep away many*.

Therefore *dear Hearts*, be *ſtedfaſt* in the Lord, and keep the Word of his *Patience*, and *know*, that not *one hair* of your *Heads* ſhall *periſh*, nor *any thing* ſhall be done unto any of *you*, but what the Lord will be *glorified* by, and you ſhall receive a *full* and a *ſufficient reward* for it, if ye continue *faithful*: So live in the *Power* and *Seed of God*, that ye may *poſſeſs* the *Kingdom*, the *eternal Peace*, *Joy* and *Righteouſneſs*, which *ſtands* in the Power: And love *fervently*; Oh *Friends*, let that abound *more* and *more* one towards another, and by this ſhall *men* alſo know, that ye are taught of Chriſt, *if ye love one another*; and wait that ye may feel the *ſprings* of Life *in your ſelves*, and *feed* upon *that* which *proceeds* from God, that ye may *grow* up in the Power and Life, and Wiſdom of God, and *therein* be *eſtabliſhed*: *So the Almighty Power, Life, and Wiſdom of God, keep and preſerve your for ever, Amen.* The Lord God Almighty keep you *freſh* and *lively*, *meek*, *tender*, and *innocent*, and fill you with every *good word* and *work*, which accompanieth *Peace* and *Godlineſs*; if any **Decree** unrighteous **Decrees**, *heed them not*, for the **Decree of God ſhall ſtand**, which is, **to eſtabliſh Righteouſneſs in the Earth**; and in the *Power of the Lord*, we ſhall *break* the *bonds* of the *ungodly*, and *caſt* their *cords* from us: So the *Spiritual Weapon* war *withal*, and

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ſtand in the *Faith*, and *hold faſt* the *Word* of *Truth*, that through it you may feel and *witneſs* your *ſanctification*, and the *Birth Immortal* raiſed up over all, which is the *Heir* of the *Kingdom* without *end*, and aſſuredly God will do *mighty things* for his Peoples; therefore be ye *comforted* and *ſtrengthened* in the Lord, and *dwell in* and keep *his Covenant*, and anſwer his *requirings* in the *Light* of *Life*, and live in the *retiredneſs*, and in the *Wiſdom* of God, that your *Enemies* may have no *juſt occaſion* againſt you, and that ye may be *preſerved* out of their *ſnares*; and if they *Impriſon* you, and *falſely accuſe* you, or *ſpoyle your Goods*, or *Perſecute* you any manner of wayes, keep in *Patience*, and *freely forgive them*, and ſuffer as *Lambs* in the true *Innocency*, that ſo your Peace with the Lord may be preſerved in all conditions.

And Friends, let the Dread *and* Majeſty *of God fill you; And as concerning the* changing of Times *and* Governments, *let not that trouble any of you, for God hath a* mighty work *and* hand *therein; and he will* yet change *again*, until that come up *which muſt* Reign; *and in vain ſhall* Powers *and* Armies *withſtand the Lord, for his* determined work *ſhall come* to paſs; *but what is* now come up, *it's juſt with the Lord that it ſhould be ſo, and he will* be ſerved *by it*: *Therefore let* none murmur, *nor* diſtruſt *God, for God will* provoke *many to zeal againſt* unrighteouſneſs, *and for* Righteouſneſs, *through* things *which are* ſuffered *now to work for a* ſeaſon; *yea, many whoſe* zeal *was even* dead, *ſhall* revive again, *and they ſhall ſee their* back-ſlidings, *and* bewail them bitterly, *and God ſhall* thunder down *from* Heaven, *and* break forth *in a* mighty noiſe, *and his* Enemies *ſhall be* aſtoniſhed, *and the* workers *of* Iniquity *confounded, and all that have not on the* Garment *of* Righteouſneſs, *ſhall be* amazed *at the* mighty and ſtrange work *of the Lord*,

which

which shall be certainly *brought to pass; but my* Babes, *look ye not out, but be* still *in the* Light *of the Lamb, and he shall fight for you: So the* Almighty hand *which must* Break, *and* Split, *and* Divide *your Enemies, and take away* Peace *from them,* preserve *and* keep *you whole, and in* Unity, *and in* Peace *with it self, and one with another.*

Lambeth-House. the 3*d.* day of the 4*th.* Month 1660.

I am your Dear Friend and Brother in the Kingdom and Patience of Christ, who am a Prisoner for his Testimony, and keep his Word, and am made as willing to suffer bonds, or to dye for his Name, as to declare and publish it amongst men: Eternal living Praises, and Hallelujahs over all, be unto him for evermore, Amen.

George Fox, *the Younger.*

AN

AN EPISTLE UNTO

All who love the Lord Jesus Christ in Sincerity, who are made partakers of the riches of his Grace, and meet together to wait upon him therein, to be read in their Meetings, in the Fear of the Lord.

DEAR *Friends*, whom the eternal God hath *visited* with his own *Life* and *Power*, and thereby hath called you out of the *Darkness* of the *World*, into his *Marvellous Light*, and hath begotten and quickned a *Seed* in you, unto which pertaineth the *Promises* of *Life* and *Peace*, and also hath opened a *good understanding* in you, by the measure of his *Eternal Spirit*, and hath brought you into a *feeling*, and a *sensibleness*, and a *savour* of *that* which ministers and reacheth to (and refresheth) his *own Seed*: Oh *Friends*, great is the *Love* of the Lord God unto you, and *large* is his *Eternal Riches*; let not his *everlasting Love* be *forgotten* by any of *you*, neither *slight* nor *neglect* his *rich Mercy*; but *dear Friends*, dwell in the living measure of his *Grace*, and hearken diligently unto the Voice of the *Lamb*; so shall you be *refreshed* with the *living Presence* of the *Father*, and the *Foun-*

train of *Life* shall be *enlarged* unto you, whereby the *Babe* of God shall be *strengthned*, and grow up in *stature*. And when you are *met together* to wait upon the Lord, Oh! feel his *living Gift* in your selves, and be obedient to the *motions* and *operations* thereof, that so the *Presence* and *Power* of the *Eternal God* may be *felt* and *enjoyed* in your *Meetings*, (and at other times) for the *bringing down*, and *working out*, of all *that* which is *contrary* to *himself* in you, and for the *working* you into the *express Image* of his *own Glory*, and for the bringing you into the *perfect Obedience* of his *own Life* and *Power*, that the *Nature* of the *Lamb* (which takes away the sins) ye may all grow *into*, that so the *Patience* of Christ may be *felt* and *witnessed* in you all, and that it may have its *perfect Work* in you, that therein you may *possess your Souls*; then shall the *Lord enlarge* your *understandings*, and ye shall *grow* into the *meek quiet Spirit*, wherein your *savour* and *discerning* shall be *encreased*, and ye shall *feel* the *gentle leadings* of the *invisible Life*, whereby *satisfaction* and *refreshment* shall be *received* unto the *Seed Immortal*.

So *dear hearts*, let the living *Measure* of the *Eternal Father* of *Life*, and *Power*, and *Wisdom*, be your continual *stay* and *Habitation*, that so, if any shall come *among you*, that are out of the true *savour* and *feeling* of the *Life* in themselves, and shall *act* or *speak* any thing *among you*, that is out of the *Life*, that ye then may not be drawn out of the *savour* and feeling thereby, but wait ye *singly* in the *innocent*, *patient*, *long-suffering Spirit* of *Christ*, and that will preserve you out of the *fretting*, and *murmuring*, and *thoughts*, and *reasonings*, and out of the *enmity*, and it will keep you *sensible* and *quiet*, and in *Unity* with God, and with all who abide in this *Life*; and this will reach the Witness in them, who are turned from it, into the *rambling* and

settled

settled state; and if ye *feel* the *Seed* burdened, then *wait* in the true *Patience*, in the *fervent Love* to the *Truth*, and then the *Lord's Counsel* you will *know*, and his *Wisdom* you will *receive*, and his *Power* you will *feel*, whereby (as you are obedient thereto) the *burden* will be *removed*, and the *evil* will be *judged*, (that caused the burden) and the *Seed* will be *refreshed*, and the *Unity* of the Faith will *be known*, and the *weak* there will be *preserved*, and so the *Peace* will be *Witnessed*, and the *Truth* will be *adorned*, and its *Enemies* shall be ashamed.

Oh *my Friends*, dear is the everlasting unchangeable *Truth* of God unto *me*, which he hath made known *in* and *among us* in this his Day; and *dear* and *precious* are all *ye* unto me, who abide *in it*, for therein is no *Schisms*, nor *Parties*, nor *Rents*, nor *Envy*; for who goe into those, first goes from the *simplicity* of the *naked Truth*, in which (they that abide in it) the *Patience*, and *Forbearance*, and *Unity* is *felt* by them; and such as go *out of it*, must *feel* the *Judgement*; but all who *abides* in the *Faith*, shall not come into *Condemnation*.

So the *LORD GOD Almighty* of *Heaven* and *Earth*, *preserve* and *keep* you *all* in *Patience*, in *Innocency*, in *Uprightness*, and in *Obedience*, unto the living measure of his Power manifested *in you*, Amen.

Now *Friends*, that which *ministreth* unto the *Seed Immortal*, know *that Ministration in your selves*, for that is *profitable*, and that is *durable*, and *fadeth not away*; and let the exercise of your minds be *in that* which is *living* of *God*, when you are *met together* (and at other times) that so ye may be kept out of that which comes to an end, in the *feeling* of the Power of an *endless Life*; that so the *Seed of Life* may be raised up *in you all*, and ye *established* in it, to live in it for ever; in which *Seed*, the *end* of *words* is witnessed. Oh *Friends*, there cannot be *another Truth*, or *Power*, or *Saviour*, Preach-

ed unto *you*, that you are to mind, than *that* ye have already *heard* and *felt*, but the ſame you are to wait to *feel* an enlargement in; Therefore be *valiant* for the *Lord*, and *prize* the worth of his *unchangeable Truth*, and watch and be diligent, that his *Spirit* of *Life* and *Power* may quicken you, and that his *Virtue* and *Nouriſhment* may be felt and *lived in*, whereby *Fruits* of *Eternal Righteouſneſs* and *Praiſes* over all, may be given unto him, and that ye may be preſerved *fervent* unto your *firſt Love* in him, whoſe Eternal Day is *dawned* (and broke forth) of *Salvation*, of *Life*, of *Power*, of *Immortality*; *Glory*, *Eternal Praiſes everlaſtingly*, be rendred unto *Him*, from the *meek*, *lowly*, *quiet*, *peaceable Spirit*, which is riſen, and ariſing in his *Babes*, and *tender Plants*, whereby he *ſtayes*, and *ſettles*, and *ſatisfies* them, even in the day of *Tryal*, and in the day of *Proſperity*.

I am your Dear and tender Friend and Brother in the Power of God, in which I labour, for the gathering of the Seed, for the bringing into, and keeping in the Unity of the Spirit, which is the bond of Peace.

George Fox, *the younger.*

1660 4th British Museum

TO THE

Called of God,

and Believers in

Who Believe in the Light of the

LAMB,

To be read in their Aſſemblies in the Pure Dread of the Lord.

DEar *Children* and *People* of the Eternal God, who have known the *working* of his *Mighty Power*, and have been exerciſed in the *Operations* of his *Eternal Spirit*, whereby he hath begotten your *minds* out of the world, in a great meaſure, and hath brought you into *a feeling* of his *Eternal Preſence*, which filleth Heaven and Earth, wherein is the *Joy* unſpeakable unto *them* that are *reconciled* to *God* by the *Lord Jeſus Chriſt*, the Immortal *Word*: Friends, *you* unto me are exceeding *precious*, and my *Deſires* and *Breathings* to the Lord for you, are exceeding *ſtrong*, that ye may be *preſerved* in the *ſence* and *feeling* of the Power of an *endleſs life*, and that you may be all *kept* in the *true Faith* and *obedience* of the truth, which *lives* for *ever*; all minding to *anſwer* its *requirings* in every particular, and waiting to *feel* its

Springings arising *in you*, whereby you may *feel it* quickning you up to *God*, that so your *Faith*, and *trust*, and *Confidence* may onely stand in *him*, who is *able* to *deliver*: For Friends this know, the Lord will assuredly try you to the *uttermost*, and you must come through the *fire* which will consume your enemies: Therefore *dear Babes* be *stedfast* in the Lord according as he hath made manifest *himself* unto you, and *wait* and *watch* in that measure of his *Life in you*, which onely is able to keep your *minds* and *hearts* out of the Earth, and the things thereof, and as ye *singly wait* upon the Lord, you will *feel* the *growth* of that *Birth in you*, which is not of this world, which can *endure* the *fire*; Oh my *Friends*, wait to *feel* your *growth* and *Translation* into this *Birth*, which doth the will of the *Father naturally*; this is the *Seed* unto which the *Promises* are; this is the *Elect* which *obtains*, and cannot be *deceivid*; this is the *Heir* of the *Kingdom* without *end*; this will God *Crown* with *Victory*, when the measure of it's *Sufferings* is fulfilled; this *Seed* must work through all it's *Enemies*, and work them *under it's feet*; Oh! *wait* in the *Eternal Power* to *feel* and *witness* it in the particular, and be *patient* till God bring forth his *Work* outwardly; Look not *out*, neither be *dismayed* at the strange transactions of the times, but *look to the Lord*, who onely can *save* by what means he pleaseth, and let the *Lord alone* to appear as he pleaseth; onely be you *watchful*, that when he *appears*, you may be ready for his *appearance*, and *watch* in the *Light* which will give you clearly to see his *appearance*, and what he *requires* of you; that so *living obedience* unto him may be *yielded*: Oh *Friends*, Take heed that the *things* of *this World* draw not away any of your hearts: Remember it is them that are *redeemed* from the *Earth*, that must *Reign in*, and with the *Lamb* upon the *Earth*: Take heed that your *love*

stands

ſtands not in *any thing*, or *things*, that is of this world; for the *Tryal* will be *great* unto ſuch: Dear *hearts*, I know that ſome of you have *ſuffered* the *loſſe* of much for his Name ſake already; oh *faint not*, neither *be weary*, for all your Sufferings are known unto the Lord; and he will not *always* ſo *try* you; but he will ſufficiently *recompence* you, if ye abide to the end: Therefore *watch* unto *Prayer*, and *Pray* in the *Spirit*, as it moves you thereunto, that you may be *kept* through *Faith* unto the end of the *Tryal*, that you may be *prepared* and *made fit* for the *deliverance*, which muſt come by an *outſtretched Arm*; and when you are tryed *deeply*, either in *Priſons* or *otherwiſe*, (oh *Friends*) *murmur not*, but *feel* the *Lord's ſtrength* to ſupport you, that you may not *bow* to the Enemy, in *any wiſe*, whoſe *day* is but ſhort, and therefore he is *wroth* and *rages*; for ſuch as *bow* to *any thing*, but the *Name* of our *King*, verily their *torment* and *perplexity* will be exceeding *miſerable*, when the Lord ſhall *deliver* his *choſen*, who kept their *integrity*, and loved not their *eſtates*, nor *lives*, but gave up all for his *Name ſake*: Therefore dear *Friends*, hearken you to the *voice of the Lord*, and keep you to the *leadings* of his *Eternal Spirit*, and let his *Dread* fill you hearts.

And you that *feel* but little *Sufferings* and *Tryals*, take heed of a wrong *ſecurity*, and of a *falſe eaſe* and *Liberty*, leaſt the *day* of the Lord come upon you at *unawares*, and a *violent ſtorm* unlookt for; and you that are in *deep Sufferings* and *Tryals*, be not you *caſt down*, but know that *the Tryal of your Faith* is exceeding *precious*, and if you keep your minds *ſtayed* upon the *Lord*, then will you *learn much* in ſuch a time, and you will *feel* the *preſence* of God, and the *virtue* of his Power, inwardly *refreſhing you*; and you will *feel* the Power of his *Majeſty* giving you *Authority* ſutable to

the *Condition* you are in: So as all *Friends* are kept in *that* which gives you the *sence* and *feeling* of your *conditions*, that Principle of *Life* will work your *minds* and *hearts* into *contendedness* with the *Will* of God, which is your Sanctification; So let the *bond of Peace* be minded in all things, for it is *comely* amongst *Brethren*.

And now the God of *Life* and *endless Virtue* and *Power* watch over you, and *Minister* unto every one of you, that which is *sutable* to your *present conditions*; and the Lord God Almighty preserve and keep you *Low*, *Humble*, *Meek*, *Tender*, *Innocent*, *upright*, *Faithful* and valiant, (out of the Snares of the Enemy) and give you *Peace* in all *your Tryals*; and let the *Patience* of his *Lamb* be increased in you, that you may stand *unmoveable* upon the *Rock* of *Ages*, and retain the *Life* which *quickens* in your understandings: And the Lord God *open* and keep *open* your *discernings*, that by no meanes the *subtilty* may beguile the *similicity* in this the day of *Tryal*: Eternal Father unto *thee* I commend all *thy Flock*, that thou Father may *fill them* with *Wisdom*, *Strength* and Courage, that to *thy Glory* they may be *preserved* in their several places and measures; to whom be *Dominion* and *Glory* everlasting for thy *endless riches*, for thou Lord art worthy to Reign over all; Even so come Lord God and take thy Kingdom.

I the Prisoner for the Lord salutes all you, who loves the appearance of Christ, in that love which abides for ever.

Lambeth House the 14th of the 5th Month, 1660.

GEORGE FOX, the Younger.

Surely

SUrely it was thee O Lord, that gave *bounds* unto the *Sea*, that the *floods* thereof could not *overwhelm thy choſen*; thou canſt let forth the *winds* and ſuffer a *ſtorm*, and thou canſt make a *Calm* when thou *pleaſeſt*, ave thou the *Glory* of all, Thou *King of Saints*, thou *Saviour of Iſrael*, thou canſt *do* whatſoever thou *pleaſeſt*; therefore will *we truſt* in thy *Name*, neither will we *fear* what *man* can *do* unto *us*, becauſe thou wilt not *forſake* us, but thou wilt plead our Cauſe in the *ſight* of our *adverſaries*, and they ſhall *know* that thou art our God, who art *able* to *ſave* to the *uttermoſt*; O Lord our Righteouſneſs, we will *praiſe thy Name*, for thy *Mercies* indure for ever; our *eyes* O God are unto *thee*, for we have no other *helper*; our *Faith* O Lord ſtandeth *in thee*, who canſt not *forget* thy People; Thou haſt *revealed* and *brought* up *Jacob*, who *wreſtleth* with thee, and *prevails as a Prince*, therefore muſt the *Bleſſing* come; O Lord the *Birth*, the *Birth* cryeth unto thee, thine own *Elect*, which long hath been *Oppreſſed*; thou canſt not *deny* thy ſelf, therefore have we *Faith* and *Hope* which maketh not aſhamed; Oh, Lord how *unſearchable* are *thy wayes*; Thou haſt even *amazed* thy People, with the *depth* of thy *Wiſdom*, thou onely wilt have the *Glory* of their *deliverance*; and therefore haſt thou *ſuffered* theſe things to come *to paſs*: O Lord thou art *Righteous* in all thy *Judgements*, onely *preſerve* thy People (which thou haſt gathered and wilt gather unto thy ſelf) in the day *of Tryal*, that ſo they may ſing of *thy Power*, and Magnifie thy Name in the *Land* of the *Living*.

George Fox, the Younger.

The

1662.

The Breathings of true Love, from the Immortal Seed, in the Prisoner for the Lord, unto his People.

DEear *Friends*, *Brethren* and *Sisters* in the *Light*, called to be a People, loved of God the Father in the Lord *Jesus Christ*, *Grace*, *Love*, and *Peace* be *multiplied* amongst you, through the abundant manifestation of the *Spirit* of *Life*, *proceeding from the Father and the Son.*

My *Children*, and *beloved Friends*, the God of all Truth hath appeared unto you in the *Everlasting Covenant* of *Light*, and *Life*, visiting you in an *acceptable Day*, and *Time*; making known unto you his *Eternal Truth*, by the Revelation of his *Mighty Power in* your *Mortal Bodies*; whereby he brought you indeed to *feel* and *know* the *miserable Estate* and *Condition* that ye were in; and he hath also given you to *see him* upon *whom* help is laid, and you have received *him* (*who is the Salvation of God*) through the drawings of his *Mighty Power*; and you are brought to know and believe, *That Salvation is not to be had in another*; yea many of you have received the *Covenant* of God, and do indeed *know* that your *sins* are washed *away* in the blood thereof; for you have the *witness* in your selves, and the *word* of reconciliation is *felt* and *known* in your hearts, whereby abundance of *Peace* and *Joy unspeakable* is witnessed, and the *Kingdom is come*, of which there is no end; and some of you are *placed* together therein, in Christ Jesus; and many others of you, the called

led of the Lord, are *travelling* thitherwards through the Righteous *Judgements* of the Lord, in the *Spiritual Warfare*, and in the *Faith* and *Patience* of the Lamb.

Now *my Friends*, Be you *ſtedfaſt* in the *Truth* of God received; you have been *a ſuffering People* moſt of the time ſince the Lord hath brought you in any meaſure into the obedience of his Glorious Truth and Goſpel, *(which is the Power of God)* and *you* have abode in his *fear*, and ſingly given up to his *will*; you have mightily been *preſerved*, and you have felt the *hand* of a *tender Father* upholding you, and giving you *Peace* and *content*, when you have *loſt* much of this world, and the *honour* and *pleaſures* thereof for his Name ſake: Oh *Friends*! He hath not been wanting unto you, he hath ſeen *your ſufferings*, and hath looked upon *your afflictions*, and hath miniſtred *ſtrength* proportionable thereunto, that you might not faint, nor be weary; Oh! let not his Mercies and Fatherly care and loving kindneſs be forgotten by any of you; but let them for ever be had in remembrance; ſo ſhall the reward be witneſſed.

Now *Friends*, the *Lord* hath ſuffered a *Cloud* and a *Miſt* as it were, to ſpread it ſelf in theſe Nations, whereby an evil ſavour is gone forth, which by fire muſt be taken away, in which he will yet further try his People, that they may be as gold, ſeparated clearly from the droſs, and that they may indeed be truly gathered and redeemed from the Earth, and all earthly things; and that they may wholly look unto him for deliverance, and know that he indeed is the alone refuge and hiding-place in the day of diſtreſs: Therefore let all, who know the Power of God, retire inward, and watch in the *Light* of the *Lamb*, that you may feel the movings of the *Life* in your own Veſſels, and be

kept

kept in obedience to its drawings and leadings, in this day of *Tryal*, *Temptation* and *Darkneſs*, which is ſpreading it ſelf, for a *Moment* (mark that) leſt any of you be ſcattered; for the Enemies work is, and will be, to ſeek to draw you from your ſtrength and true guide, which, where he attains it, great will be the ſorrow and loſs of ſuch.

Therefore my dearly beloved Friends, who have taſted how good the *Lord* is, in the tender bowels of Chriſt, I beſeech you, be fervent in love to God, and one towards another; and be watchful in the *Light*, and therein watch one over another, and ſtrengthen, and comfort, and encourage, and build up one another, in the work and ſervice of the *Lord*: And if any (through the temptation of the Enemy) hath at any time ſpoken or done any wrong to another, even as God in Chriſt, *forgave you*, ſo freely *forgive ye one another*; and be ye plain-hearted one to another, and be ye reconciled in that which deſtroys *all prejudice*, and purges out *all hard thaughts*, that ſo *the Unity may be witneſſed in that Love, which thinks no evil*, and the *one Head* and *Maſter over all* ſubmitted unto; and let the gathering be unto him alone, that ſo the bleſſing may be multiplyed in and amongſt you, unto the Glory and Praiſe of him that gives the encreaſe. And be diligent in *Meeting together* (whilſt you may) in the *Name* and *Power* of the Lord, and be watchful in the meaſure of the Life of God, that you may feel your *ſtrength* renewed and encreaſed in the *inward man*: For *Friends*, this is a day which will *try* every *one's ſtrength*; therefore dwell in the Power, in which the true gathering is, that ye may not ſcatter abroad; for he that *gathers not*, *ſcatters abroad*; and he that goes *from* the *drawings* of the Power, *gathers not*. Now *Friends*, as ye keep in the drawings and ſpringings of the *Inviſible Life*, ye will

be *knit* together in *one Life*, and there will be no *striving* who shall be *greatest*; but every one will be serving the Lord in their *several places* and *measures*, and one another in *Love*; and as this is abode in, the *weak* in somethings, and at sometimes, may *help the strong*, and the *stronger* in other things, may *help the weak*: Oh *Friends*! be as *Children* of *one Father*, dwelling in *Innocency* and *Love* together, helping one another; Be ye indeed as *Members* of *one Body*, knowing that the nourishment to the *several Members* thereof comes from *one Head*; and considering that *every Member* hath not the same *Office*, yet of exceeding *Service*, as each *moves* and *acts* in true *Love* to the Body, and therefore ought to be born and owned in their respective places; and if any Member would *act* any thing, that might hurt the *Body*, or any part of it, either through being out of the sence, what is of *Service* to the *Body*, or otherwise, then if another *Member* or *Members* be made sensible of the same, it, or they, are bound *in Love* to the *Body*, to seek to *hinder* the same, and in *tender love* to *restore* the *erring Member*, that so the *Body* may be kept in *true Order*, and *every Member* seeking the good one of another. Oh *Friends*! consider how the *Members*, even of the *true natural Body*, serve one another *in Love*; how does one *cover* another? how does one *bear*, and *strain*, and *labour* for the good of each other, to help one another! and how much more ought these things to abound in the *Spiritual Body*, of *which Christ is the Head*?

And now, that which chiefly *lyes upon me* at present to you is this; That ye all, in the feeling of the *pure Life* and *Power of God*, may *keep*; and that where there hath been any *watching* for *advantage* by any (among you) against *one another*, or *strife of words*, or *prejudice* or *striving* to Lord it one over another, or *strange*

one towards each *other*, that *these things* be *utterly laid aside* and *resisted* (for where these things, or any of them, take place, they eat as doth a canker, and devour the Babe which should inherit the Promises, and receive the Blessing) and that *in tender Bowels of Love* ye receive and *embrace one another*; and that *all* whatsoever hath tended to the *contrary* in any, may *dye* and be *forgotten*, as if it had never been; that so the *Birth Immortal* (which hath been quenched in some) may *spring* and *grow* in the Vertue of the Father, that its *strong eyes*, both in the *Male* and in the *Female*, may *pierce through the Clouds*, and *reach* unto the *Father of Life* and *Power*, and wrestle with him, until the *Blessing* be given abundantly; yea until he *make bare his Arm* in the sight of *his Enemies*, that the *Oppressor* may cease, and the Land may be swept of *evil doers*, that so a way may be made for the further spreading of his *everlasting Name* and *Truth*, and for the *exalting* of the *Kingdom* of the *Lord Jesus* over all the Kingdoms of the World.

Ah *Friends!* the *Unity*, the *Unity* (in the Spirit) the *Love*, the *Love* (from a pure heart) is exceeding *precious*; the *yearning of Bowels* one toward each other (in the Lord) the *Faith*, the *Patience*, the *Watching*, and *Breathing*, and *Groaning*, and *Sighing*, and *Praying*, and *Crying in the Spirit* and *Power of Emanuel*, is able to *astonish* the *Heathen*, and to *confound Armies*, and *Powers*, that withstand the Kingdom of the Lord Christ, and to cause Vengeance to come upon *such* as will not *Repent* and turn to the Lord, in the day of their *Visitation*, even in the day of God's *long Patience* and *Forbearance*, but set and bend themselves against the Lord and his Anointed.

Now *Friends*, here is our *strength*, and these are the *Weapons* which we must *war* withal, against all this *ungod-*

godliness that is come, and coming up: Therefore every particular, hearken diligently unto the *Call of God*, in the *inward parts*, and wait in the meek *Principle of Life*, that each may know and feel their own proper *Gift* or *Gifts*, *Weapon* or *Weapons*, and that every one may be kept sensible of the *Teachings* of the *Captain* of our Salvation, that so ye may be expert in *handling* and *using* of it, or them, to the glory of him, who hath called you to *War* against *Babylon*: And dear *Friends*, if any who love the *Truth*, be yet further *oppressed*, and their *Goods spoyled* by the *false Prophet* or *Beast*, as many *will be*; Oh! be ye *tender-hearted* towards *such*, and know that the *Earth is the Lord's*, and the *Fulness thereof*, and they that follow the Lamb, are *redeemed* from the Earth: Therefore ye, who know the *Life*, dwell in *it*, that your *Redemption* from all *earthly things* may be witnessed, and that your *Bodies* and *Estates* may freely be given up to serve the Lord, and one another, whilst you are suffered to enjoy them. *Friends*, I know many of your *Bodies* and *Estates* have been, and yet *are* so given up; but these things I speak by way of *remembrance*, to stir up the *pure mind in all*, who breath after the *Truth*, that *love unfeigned* may be maintained and *encreased* among you, that ye may be all as *Children* of one *Family*, dwelling together *in Unity* and *Peace*, contented with the Will of the Father; and be not at all *discouraged* or *daunted*, because of the *strength*, and *malice*, and *cruelty* that is in the Adversary, but be *still* and *Patient* in the *Faith*, and stand out of all *mortals*, in the sence of the *Invisible*, *Immortal Power of God*; and in that, *Meet* oft together, and *visit* one another [whilst you may] and be *as Lambs* amongst *Wolves*, and the *LORD* our *God* shall appear for us, and *fight* against *our Enemies*, as he fought in the dayes of old against the Enemies of his Seed; yea, he shall *confound*

Our

our *Enemies*, and bring them to *naught*, and bring Liberty to his People, when he hath tryed them to the full; be *Patient*, and doubt *not*, though the *Day* muſt be *hot*, yet it ſhall be but *ſhort*, for the *Elects ſake*; Watch and look not out, *He that will ſave his Life ſhall loſe it, but he that is willing to part with it, ſhall find it eternally.* So the *endleſs, eternal Father* of *Life*, of *Power*, of *Wiſdom*, of *Peace*, of *Love*, of *Salvation*, gather, and knit, and unite you together, and preſerve and keep you in the *melting Power* and *Love* of the Lamb, that ye may be as a *Garden of Spices*, that your *ſavour* may be pleaſant unto the Lord, and unto all that breath after him, in this the day of Tryal, Amen.

Ah my dear *Friends!* you have had a large and glorious day allowed you, for the *begetting* and *gathering* of you into the *precious Faith*, and the *Unity* thereof; and many precious opportunities have you had, for the *aſſembling* your ſelves *together* in the Name of the Lord; and *plenteouſly* hath his *eternal ſweet Power* and *Life* been manifeſted *in* and *among you*; and as you have waited therein. Oh! how have you felt the *Blood* of the *everlaſting Covenant*, the *Life of Jeſus* purging and purifying your *Conſciences*, that therein you might hold the *Myſtery* of *that Faith*, which is your *Victory* over the World. And now my Friends, the Lord our God hath ſeen it good, that ye may yet be *tryed*; yea, you muſt *further be tryed*, your *Faith*, your *Strength*, your *Patience*, muſt all be *tryed*, and that *by fire* (as I ſaid before) that a pure People you may be (who ſtand and endure the Tryal) unto the Lord; yea, a *glorious People* ſhall ye be, whoſe *beauty* and *ſplendor* ſhall fill the Earth.

Therefore my *dearly beloved* in the Lord, be *watchful* I beſeech you, and turn in, and keep low, in the feeling of the eternal Power *in your own Veſſels*, and know that

that every particulars *ſtrength* lyeth there, and ever particular will be tryed. Therefore keep to your *particular ſtrength*, and be obedient to the Power *in all its movings*, that ſo by *it* your minds may be drawn *off all things* that *can* or *may change*, and come to *an end*, and become wholly centered in the unchangeable endleſs Life of God: Then my Friends, nothing can harm you. But verily, if any of your *affections* be centered in *Husbands*, *Wives*, *Children*, or *any earthen Veſſel*, or *viſible thing* whatſoever, ſo as that you cannot be willing to part with all, if it be required at your hands, then may your ſufferings be great and dangerous unto you. Therefore I beſeech you be followers of the *inviſible Life* of Jeſus, in all its appearances and drawings, that ſo by it you may be taught how to uſe all viſible changeable things unto the Glory of the Lord, whilſt you are permitted to enjoy them. And that you may be made willing to give up, and to part with all; ye, even *with your lives alſo*, if you be called thereunto, for the *Tryal* of your *Faith* (or that your Enemies thereby may fill up the meaſure of their Iniquity, and that Judgement may come upon them to the full.) And whilſt you have *outward liberty*, for the keeping your *Meetings* together, be diligent therein (as I ſaid before) and when any of you come to be hindred from ſuch opportunities as you have enjoyed, Oh! then be patient, and wait upon the Lord for ſtrength; and if in *any place* it ſhould come to paſs, that but *two* or *three* of you could *come together*, neglect not that; for if in the pure fear and love of God you be kept, it will be *profitable* & *comfortable* unto you. And dear *Friends*, you who are but weak in the Truth, to you I now ſpeak; Take heed of looking out at any of us, whom the Lord God hath drawn forth by his own *Power* and *Love*, to declare his living eternal Truth, unto you; I ſay, look

not put at us (as for ſtrength or teaching) but look at the endleſs *Life* in your ſelves, which we have directed *you unto*, in which your *ſtrength* and *ſatisfactory Teaching* is; for we may be removed far from you (as to the outward) but the *Life* and *Power*, by which you and we ſtand, abideth *with* and *in you*; and we (as to the outward) may be bruiſed, broken, and ſlain, for the *Teſtimony of Jeſus*, and the *Word of God*, which we hold; But the *Life* and *Spirit of God* and the Lamb, dwelleth for ever with you that believe *in it*; and if ye *crucifie it not* to your ſelves, there is none that can *ſlay it*. And while you *have Us*, or any of *Us*, among you, I *exhort* and *warn you all*, and that in the Name and Authority of the Lord, that ye *look not upon*, or think of *any of Us*, above what we are, leſt thereby you ſhould *hurt your ſelves* (or any of us;) but according as God hath *diſtributed* unto us of his *Heavenly Treaſure*, even ſo know us, and feel us, and receive us in the Lord, and know *no man* after the fleſh, neither *admire* any thing but the *pure Life* of God, and the *Birth born* of him; and know, that what of *God's treaſure* we have in our earthen Veſſels, we have *received* it from the Lord, that none might glory or boaſt (in what they have) over another. And what we have *received*, it is partly for your ſakes, that we might *impart* of the *ſame* unto you, as good *Stewards* of the *manifold Grace* of God; and although we are become the Lord's *Freemen*, through the work of his *eternal Power* and *Spirit*, yet are we *your Servants* in Chriſt, and ſo let us be *accounted* among you, for that is our *place* and *duty*, even to *ſerve* you in the Lord, and to ſtand given up, to *ſpend* and be *ſpent* for you; and if we ſhould not ſo walk among you *in all humility* of *mind*, I know the Lord would ſoon *withdraw* his *glorious Power* and *Preſence* from us, and then what ſhould we be *more* than *others*, nay, how much *leſs* and *weaker*?

So

So dear Friends, *keep in the pure Fear*, and *live in the true favour*, that ye may have a true ſenſible *feeling* one of another in your *preſent conditions*; and that ye may be able to *ſtrengthen* one *another* in the Lord. And if at any time, any be felt not to be in ſo *clear* and *living a condition* as they formerly have been in; Oh! take heed how you *judge* of thoſe things, and beware of *prejudice*, or of a *Spirit* that would *rejoyce*, becauſe *advantages* at ſuch a time may eaſily be taken, for that is *accurſed* in the ſight of God; But keep ye in the *dread* and *Wiſdom* of the Lord: And they that *reprove*, or *exhort*, ſuch as are come to *loſs* in their *conditions*, let it be in that Spirit which can *bear* and *ſuffer* all things (that are to be born) for the *Seeds ſake*, in the true *patience* and *meekneſs*. Oh Friends! this is the *reſtoring*, *healing*, *ſtrengthening*, *conſolating Spirit*, which is of great price with the Lord, and in this live, and you will feel the *Bleſſing*, the *Peace*, and *Mercy* upon the Iſrael of God, and you will be meet helps one to another.

And now *dear Friends* and *Babes*, you who watch for *Peace* and *Unity* in Righteouſneſs, and can *bear* and *endure* all things (that may be born) for the *Elects ſake*, my *Life* is bound up with you in the *overcomings of God's Love*; and I am *refreſhed* in you, and I *partake* of your *Peace* and *Joy*, and *meet* and *kiſs* you in the *meek Spirit*, and rejoyce with you in the work of the Lord: my Friends, go on in the power of God, and build up one another in the living Faith, and wait therein together, that in the *eternal Power* ye may feel *Dominion* over all the *cruelty* of the *Enemy*; for it's the *Faith* in the power that muſt *break through* all this wickedneſs, and *bring down* all this ungodlineſs, that is ſpreading it ſelf as if there were no end of it: But *Friends*, as in the *dread of the Lord* ye keep, you will ſee the *power of Darkneſs vaniſh away*, and they that *act in it* ſhall

chained under, though for a moment they have liberty for the *Tryal* of *our Faith*: But verily in the Power of the Lord God, I can truly *rejoyce* over all these things, because I see the *Lord's presence* and *loving kindness* in a wonderful manner amongst those that truly wait upon him, and trust alone in him for deliverance, even in the time of *their Tryals*; and because he hath given me *stedfastly* to believe, **That he will bring deliverance for his People, and set them over all the Powers of the Earth by his own arm**: Therefore *let none murmur*, nor think that the Lord is *slack* concerning his appearing for his People, but let every one that knows the Truth, in that patiently *wait*, and *endure* whatsoever the Lord suffers the wicked to do unto you in the day of his *long Patience* and *Forbearance*, which he in *compassion* grants unto them, that they might come to *repentance* and *amendment* of Life, which if they *wholly slight*, and will not be *gathered* in their day, he hath power enough (and will execute it) to **destroy them**, and to **deliver his People**, that trust in him.

So in the *pure Life*, and *Power*, and *Vertue* of the Father be ye *stayed*, and *quiet* in your minds, and wait to receive your *daily Bread* and *Water of Life* from him, that ye may grow up in the eternal, and be established for ever, in the Power of an endless *Life*: Oh *Friends*, if any look out in this day, they will let in weakness; and whosoever *feels weakness*, let them *abide* and *believe in that* which makes them *sensible* of their *weakness*, and they will gather strength, and be able to stand.

And as *for you*, my dearly *beloved Friends*, who are come to *witness* your *Redemption* from the earth by the Blood of the Covenant, and are now *following of the Lamb whithersoever he goeth, leads, draws*, or *commands* you;

you; I know you are come to the *Anointing*, and have *received it*, and that abides *in you*, and you into it are comprehended; ſo that you need not *any man to teach you*, but as the *ſame anointing that abideth in you doth teach you*, for that is *true*, and there is no *lye of it*; and that *teacheth* you of all things (which are ſuitable to your conditions) and it ſheweth you things to come, and with it you are able to *try Spirits* and *Doctrines*, and even as it hath *taught you*, ye ſhall abide *in him*, the *Lord*, that *Spirit*. And where this is *felt* and *witneſſed*, there is *liberty*; and *ſitting* and *waiting* in this, you are fed with the *Bread* from *above* (which giveth life) and *refreſhed* with the *ſprings* from *beneath* (which makes its way through the Rocks and Mountains to the pleaſant Valleys) and you that are come to *this ſeat*, you are able to judge of things *within* and *without*; and although you have not need to be taught *by letters*, yet I know, you that are come to *this ſtate*, can bear the Word of *Exhortation* to be ſounded among you, that ſo it may reach unto them to whom it is of *ſervice*, for the ſtirring up of *their pure minds*, that ſo the *Life* and *Power immortal*, may in the *freſhneſs* and *purity* of it be felt *in* and *amongſt all the Flock*, and that in the *ſweetneſs* and *vertue* thereof you all may be *kept* and *preſerved*, in pure *Unity* and *Peace* with *God*, and one *with another*. So the *Bleſſing* and *Mercy* of the Almighty, reſt and abide for ever upon you all, who delight in the Truth which is eternal.

And *Friends*, take heed how you receive *reports*, and *report them again*, for there is a great danger in thoſe things, and there is and hath been very much *wrong* among people upon that account, for many thereby are begotten into ſtrange *lying wonders*, and ſome into *queſtionings* and *fears* in their minds, and ſome into *falſe joys* and *fooliſh expectations*, and ſome into *prejudice* one

against another, because false reports have been received and reported again. Therefore that you may be clear of these things, be you very *mindful*, *watchful*, and *careful*, that you report not any thing but as you have a *certain ground for the Truth of it*; and as you may see a *service* in speaking thereof, or else you had better *be silent* to those things, and let them dye, that so *Truth*, *Unity*, and *Peace* may be lived in, and abound amongst you in all things.

London, the 8th of the 8th Month. 1660.

I am your endeared Friend and Brother, in the Bowels of Christ, whose Life is freely given up to answer the Will and requirings of the Father; travelling for Unity, *and* Peace, *and* Righteousness *amongst men, where its wanting; and greatly rejoycing with all those in whom it abounds, and is felt and witnessed.*

George Fox, *the Younger.*

Behold! how good and how pleasant a thing it is, for Brethren to dwell together in unity.

TO

TO THE

TRIBULATED Flock of Crhiſt,

In BONDS or elſewhere,

SALUTATION.

AH! my *indeared* Tribulated *Brethren*, *Siſters and Friends*, both in *Priſon* and out of *Priſon*, Sufferers in *Body*, *Eſtates* or *otherwiſe*, for the *holy powerful Eternal Truth* as it is in Jeſus; O bleſſed are *you* ye *Lambs* of my *Father's Fold*, who are *faithful* to *him* in the *Teſtimony* he hath *given you* to bear; your *Reward* is *great*, which in no wiſe ſhall fail: Dear *Babes* drink *in the Life* abundantly which *Emanuel* hath placed in you, and *feed* at the *Table* that my *Father* hath *Richly ſpread* for you with *food*, *ſutable* for *you*, in your *ſeveral growths*. Oh! the *Word*, the *Word* of *Eternal Life* is appointed for *your food*, feel it *in your ſelves* and go no more *out*; Oh! how *ſtrong* are the *drawings thereof*, and how *pleaſant* is the *Virtue of it*? How are they *overcome* with the *love* of it, that *abide* therein, Oh! my *Brethren* and *Friends*, our *ſtrength*, our *ſafety*, our *Peace* and *Satisfaction* is this, therefore let it for *ever* be the *meditation* of your delight. O this

is *Glorious* to all that ſtand *given up* in the Fathers will, whoſe hearts and minds are *drawn* and *Redeemed* out of all thoſe *things* that *periſh* with the uſing. Oh! ye *Babes*, how ſtrongly do I feel you in the Power of love, who are *Retired* out of all *fading*, *changeable*, *ending things*, into the *Eternal*, *Inviſible*, *unchangeable endleſs Life of Righteouſneſs*; verily when I think *upon you*, and *behold you* in your Habitation, I am even *Raiſed* with *Joy* and *Love*; Oh you that keep your *Garments pure* and *clean* in the *Life* of the unſpotted *undefiled Lamb*, how are my *tender Bowels* refreſhed *in you*? verily I cannot *Expreſs* the *Love* that is *in me* to you ye *Lambs* of my Maker; hold *faſt*, hold *faſt* the word of his *Patience*, it ſhall *Crown you*, it ſhall *Crown you in the End*, *by it* ſhall you *overcome* through *Faith*, yea *by it* your *Enemies* ſhall be brought *under you*, and *in it* ſhall you be *Exalted* over your *Oppreſſors*. Oh! who can *declare* the Glory of the Lord, as it ſhall be manifeſted in this Age? for *verily* he will work wonders in the Earth, and in the Heavens, till he hath brought *to paſs* the *thing* that is in his heart; in *vain* do all the *Potſheards* of the *Earth ſtrive* againſt the *Former* and *Upholder* of *all things*, for he will *Exalt* his *Son* and his *Righteous Kingdom*, and eſtabliſh it in Righteouſneſs over all the Kingdoms of the World, and they muſt bow thereunto.

Therefore my *Indeared ones*, be *ſtill* in the Light and Life of the Lamb, that you may behold the going forth of the Lord in his *Glorious Power* in this *Day*, wherein he is *Sifting*, *Winowing*, *Purging*, and *trying*, that nothing but the *Wheat*, and the *Gold* may be left: Oh *Babes*, dwell *in love* and *Peace* together, in the powerful *anointing* which the Father hath *poured forth upon you* as a full *gift*, and placed *in you* as *a true Teacher* and a *Leader*, and let all keep to the *holy drawings* thereof, and Anſwer the *Requiring of the ſame*. O! bleſſed

bleſſed are you that bear the Teſtimony therein; and *quench not* the *Springs* and *ariſing* of it, neither go without *it*, but ſimply and innocently *obey its* pure *leadings*; and as you are kept in *this*, if any are not able to *bear* you, you will be able to *bear them*, for you will have nothing in your *Precious Eye* and *Mind*, but nakedly and ſimply the *Honour* and *Glory* of your *Tender Father*, who will cauſe *Bowels* of *Love* to open in you *one* towards *another*, in the *merciful*, *forgiving*, *forbearing*, *healing Spirit*, which will *fill* your Precious *immortal Souls*, whereby you will be able to gather and allure others into the ſame.

Oh! my *Friends dwell* out of all *mortals*, in the *Immortal Power and Love of the Father*, and know the *Birth* that inherits the bleſſing, and abides in *Covenant* with God, which *breaks* and *diſanuls death's Covenant* and brings over death and its Power into the *Tryal* and Dominion of the Lamb.

O ye *Innocent Babes* and *Plants*, who in *Priſons*, *holes* and *Dungeons* are caſt, becauſe you dare not *grieve the Spirit of the Lord* your God in *obeying* man's unrighteous *Decrees*, my *Father's* love is exceeding great to you; your Righteous **Juſt Cauſe** he will **fully Plead**, therefore leave it wholly to him, and in the overcomings of his *Power* and *Tender Love* ſolace your ſelves, and quietly lie down in his will, till he bring you forth in his own Dominion: Oh! you are *Precious unto me*, who cannot *defile* your *Teſtimony* for any *outward* enjoyment; my *Bowels*, my *Bowels* are filled with the *ſtreams* of *Love*, and *Life*, and *Compaſſion*, which flow forth to you; O my *Prayers*, *groanings*, *Breathings*, Reach unto the God of Life both *day* and *night* for you; Oh my beloved ones, **watch**, **watch** one over *another* in tender *Bowels*, and bear the *weak* and *feeble* in your *Arms* and *Boſom of love*, and let *Mercy*

and

and *Peace* fill your Habitations, and God shall work your *Deliverance* for you in his appointed time. O *Friends* you are *witnesses* of *that Truth*, which must spread over all the world, and never be extinguished more; but to the brightness of its rising many shall come: And all of what degree soever that set themselves against it shall fall before it, yea, they shall not prosper, the Lord hath spoken it: onely Remember he will thoroughly try his gold that it may be manifested unto all; So the Precious Life, Power, Peace and Virtue of my Fathers', be multiplyed in and among you, till you all come to the Stature of the fulness of Christ in God Eternal. *Amen.*

From Westminster Palace Yard, Gate-house, the 2d of the 1st. Month, 1661.

Your dear, tender, and loving Brother, in the humble melted broken contrite Spirit of Christ, who am filled with his streaming consolating Virtue, Joy, Peace, Love, and everlasting Refreshment.

George Fox, the Younger.

Touching compelling Engagements; this in the Truth I ſay,

A Fearful, hard, *unbelieving heart* in man, was the *ground* from whence thoſe *Engagements* aroſe; They that *ſtand* & *live* in that *ground*, cannot *truſt* in the *Lord* but make fleſh *their Arm*; and therefore where ſuch have Power, they ſeek to *force* and *compell men* to Swear, Vow, and Promiſe, and Engage *to be true to them*, and to *ſeek to preſerve them*; But whoſoever do *Righteouſneſs*, and *Rule therein*, *God* is their *truſt*, and his *Arm* is their *ſtrength*; and ſuch are a *Dread* and a *Terror* to *Evil Doers*, and *a praiſe* to *them* that *do well*, and their hearts are *inclined* by the *Lord* to ſuch *Rulers*. Now he that deſires to turn *a fearful hard unbelieving heart*, out of *that ſtate*, he muſt *ſeek* to *turn* it from the *falſe refuge*, *ſtrength* and *ſecurity* of it, made to preſerve it ſelf in that ſtate; and ſo direct it to *that* which muſt *break it*, and its *confidence* in its *falſe refuge*: Alſo if a man puts *truſt* and *confidence* in *Bulwarks* of *Earth*, that cannot *preſerve him*, and labour to *fortifie* himſelf therein by *building* them *higher*, and *believes* that if he gets them *higher*, he ſhall be *ſafe* (Mark) he that *ſtands by*, and knows *certainly* that ſuch a one is *deceived*, and *doth ſee* that he cannot be ſafe in that *place*, and yet for *ſelf ends* upon any *account* whatſoever, ſhall *help* the *deceived man* to *build* his *Bulwark higher*, that man doth not *do well* in ſo doing, he *doth* not as he would be *done* unto.

Are not the *Children* of *Light* Engaged, and bound to *God* in the *bond* of *love*, *to resist every thing that is Evil*, and *to do unto all men as they would they should do to them*, yea *to serve* and *obey the Lord* in *all things*; *is not this* our Covenant with *God*; therefore can we *consent* to any *Evil Custom* of *man* without *breaking Covenant* with *God*; and have we not *seen*, *counted*, and *declared* this to be an *Evil Custome* that hath been *upheld* among the *Sons of Men*, (Mark) for them that get *upper most* in the *many changings*, still to *force* and *compel* others to Engage to *them*; Oh! consider this seriously.

But *what if the Ruler will take that for an Engagement to him that my Principles leads me unto*, *whether he command me to it or not*, *may not I lawfully give him that*, *if that will save me from suffering*, *and if it be so*, *that he will Persecute me*, *if I do not so Engage to him?*

It is not *lawful* for thee to *do evil* that good may come thereof (Mark) the *Persecuter* is not of God, but of the *wicked One*, and he is not to be *bowed unto*; whatever thou *suffer*, thou oughtest not to be *compelled* to Engage to *any*; that compelling custom is *Evil*, and is to be *resisted* in the *Lambs Power* (Mark) Although I dare not but *serve the Lord God* according to the Principle of his *Truth in me*, yet if *any man* should come and say thus unto me, *If thou wilt not Promise and Engage unto me*, *that thou wilt serve and obey the Lord thy God*, *I will Persecute thee*, *but if thou wilt*, *I will not*; I say, though I knew he had *Power* to *Persecute*, and *execute* the same, *yet I dare* not *Engage* or *make such a Promise* to him, whatever he were.

First, Because I know the Lord *requires* no such thing at my hand.

Second-

Secondly, Becauſe if *I did*, I ſhould in ſo *doing bowe* and yield to the *compelling Power* of a *Perſecuting Spirit*, which is not of *Chriſt*, but *againſt him*; and this will *diſhonour* and *offend* the *holy God*, and bring me into *ſore bondage* alſo: therefore I dare not for *Conſcience ſake*, yield to that *Evil Cuſtom* of Engaging to man, which hath been *upheld in the compelling Perſecuting Power*, among the Sons of Men.

From one that truly ſeeks the good of the whole Creation, and *can freely give unto Ceſar the things that are Ceſar's*, but I muſt give unto God the things that are Gods; who alſo deſires that the Authority and honour of Truth, may be preſerved, whatever become of me.

George Fox, the Younger.

George

1661

None can hinder the DETERMINED WILL *of* GOD.

WHat my *Father* hath *Determined* for *theſe men* to *do*, no man can *ſtopt it*; Oh! that *Patience* might be *abode* in by all that know his *Name*, and his *Will ſubmitted* unto by *them* that he hath called. O be *ſtill*, ſtrive *not*, but *Drink* the *Cup* which my *Father ſuffereth* to be *given*; I know it will be *bitter* to ſome: but whoſoever *ſtriveth* againſt it ſhall come *to loſs* and *ſhame*; for the Lord will *yet* further *Try* his *People*, till it be *fully* and *clearly manifeſt* who are the *Approved* in his *ſight*: This he will *certainly do*.

There-

Therefore let not the *preſent Calm* beget a *wrong ſecurity* in any, for *loe* the *Day haſtens*, and *comes ſwiftly*, that another ſtorm muſt ariſe; and in *Vain* will it be to *flie* to the **Tall Cedars** and **ſtrong Oakes** for ſhelter; for nothing *but the* **Name** of the **Lord** can *preſerve* in that Day.

Written the beginning of the 4th. Month, (61)

GEORGE FOX, the Younger.

2 Epiſtles to friends

Concerning the departure of Dear GEORGE FOX, the Younger; *or words ſpoken by him a little before he was taken out of the Body.*

THis may inform *Friends*, that as formerly he was a man *full* of the *Power* of the Lord, whoſe *living preſence* dayly did *accompany him*; ſo alſo in the laſt *Viſitation* of his *outward man*, even till the *laying down thereof*, it was largely *continued to* and *with him*; for he lay (although weak in body) as a man dayly *renewing* his *ſtrength* in the Lord even to the laſt, whoſe living powerful *preſence* was ſeen and felt to be very *powerfully preſent with him*; yea he was ſo fill'd with the Power and preſence of the Lord of Life, That he ſaid (although very weak as aforeſaid) **That he would even ſhout and ſing for Joy of heart**; and ſo did Exhort *Friends* **to keep in that Unity which he had ſo long travailed for**: And then with much *fervency* of *Spirit* he *Prayed*, and exhorted all *Friends*, **To keep their**

Gal-

Garments unspotted of the world, because great was the Day of Tryal that was at hand; Recommending *all Friends* to the Lord, with his *Dear love* to all the *Faithful Lambs* and *Babes* of the Lord, and taking his leave of *Friends* fell a sleep in perfect Peace with the Lord, being in perfect *memory* to the last.

This Testimony was Received from a Friend, who was with him in the time of the weakness of his outward man, even untill the laying down thereof.

2 392
32

This

1659. 4to British Museum

This is for you who are called *Common-wealths* men, both in the *Army* and *Parliament*, to read.

Wherein are many plain and true things declared unto you (which are ſuitable to your preſent Eſtate and Condition) that ye may conſider them in the ſame, that they are ſent unto you, in which is in Truth and in ſincerity and ſingleneſs and uprightneſs of heart, in that love which thinks no Evil; even in obedienae unto the Spirit of the Lord which alſo ſaith, Try all things, and hold faſt that which is good.

Friends,

IN ſeveral of *you*, I know there hath ſtirred, and doth oft ſtir a pure true *living Principle of God*, which hath *begot* (and doth beget) *true honeſt* and upright *Deſires* and *Breathings* in you after *Righteouſneſs*, true *Liberty* and *Freedom* (and loathings of *Oppreſſion* and *Tyranny*) and it hath been *in* the *hearts* of ſome of you, and much upon you to break down *Oppreſſion* and *Tyranny*, and to remove *Oppreſſors*, and to make void all *ſuch Laws*, as make proviſion for *Tyranny* and *Oppreſſion*, whereby the *Oppreſſors* have long been *ſtrengthened* in their *Oppreſſing* the People of *this Nation*; and ſome of you have felt the *weight* and *burden* of *Oppreſſion* and *Tyranny* (under which the Innocent ſuffer) and it hath been much in your hearts to ſet up *Righteous Laws*, whereby all People might have

have *Equity* and *Juſtice* done to them and for them, by ſuch as you have had thoughts to put in *Authority*, which would do *juſt* and *equal things* between *Man* and *Man* without reſpect to perſons.

Theſe things the *Lords witneſs* (in you) hath ſhewed unto you, that they ought to be done by you, and ſome of you have breathed and deſired much to do theſe things, when ye have owned the pure movings and ſtirrings of the meaſure of the Life and Power God (in you) which hath ſtirred and moved (in you) towards *Righteouſneſs*, *Equity*, *Mercy* and *Juſtice*; But hitherto ye have been much hindred in this work.

And truly *Friends*, there are many things yet remaining in and among you (mark that) which hinder and ſtop you in this work of *true Reformation*, and they will ſtop you therein (mark that) ſo long as they bear rule in and among you, and are conſented to (and regarded) by you; many of thoſe things are as followeth.

Firſt, There are many that *pretend* that they are *of you* (mark that) which have joyned unto you in ſome outward appearance, but it is more for fear of *looſing* their *places*, and the *riches* and *honour* of this world, than for to the Cauſe of *Equity*, *Juſtice* and *true Liberty*; And theſe are in the Prieſts nature, who for covetouſneſs and ſelf ends, can change with the times and Governments, and pretend they are for them (ſo long as they will hold them up) and ſuch are neither true to God nor their Country, for hey can lay down their Religion which they have pretended to ſtand for, and deny *the Cauſe* of their Country, if it will make moſt for their own Gain, and then ſay it was the Lords doing, and they are ſatisfied in it, though it be quite contrary to that, which they have formerly contended for: and of this ſort there are many among you, which ſtop the work you ought to do.

And ſeveral of you alſo, in whom the Truth of God hath ſtirred againſt *Oppreſſion* and *Tyranny*, verily your minds are yet ſo much in your *Commiſſions* and *Places*, and in the *love* and *honour* and *Wiſdom* of *this World*, that this ſtops you in the work ye ought to do. And ſome of you have ſo *many relations* (mark that) that have ſuch a great gain in thoſe very things, which greatly *Oppreſſe the People* of this Nation; and alſo *ſome of your ſelves* are concerned in *theſe things*; that ſo ye cannot tell how to take away *Oppreſſion* wholly, without taking away *their* and *your own gain*; and theſe things being looked at by you, they exceedingly ſtop you in the work you ought to do, becauſe herein *private ſelf ends*, and *reſpect to Perſons* by you are preferred before the *general good of all*.

Now *Friends*, whilſt your *minds*, and *thoughts*, and *hearts* run into or after any of *theſe things*; They (with the Enemy of your Souls) will not ſuffer you to do *that* which is *equal*, no further (to be ſure) then it will ſtand ſafe for the *upholding* and *preferring* of your *relations*, and your own private particular *ſelf ends*.

Therefore all wait in *that* which is *pure* and living of God *in you*, which will ſhew you *all Deceit*, if ye keep to it, that ſo by *it* your minds may be *redeemed* out of all *ſelf* and *reſpect to Perſons*, that ſo all particular private *ſelf ends* and *reſpects to Perſons*, may be *denyed* and utterly *trampled upon* by you, and that the *general good* and *freedom* of all, without reſpect of Perſons may be minded and acted for by you, that ſo ye may ſerve the Lord God and your Generation *in ſingleneſs* and *uprightneſs* of heart, and then the Lord will honour you, and he will be your ſufficient reward.

Verily it is a mighty thing, and it is highly to be prized by you, eſpecially ye of the Army, that ever the Lord God ſhould make uſe of you again, and

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again put an opportunity into your hands to do that which you *formerly promiſed* and *vowed* unto the Lord (and your Nation) to do, ſeeing ye ſo ſlighted (mark that) the *former opportunities*, which the Lord God gave you, and acted ſo *Treacherouſly* and *Deceitfully* as ye did in your *back-ſlidings*; and if ye ſhould ſlight *this opportunity alſo*, do not expect another (be not deceived God will not be mocked) therefore conſider theſe things and mind to anſwer the Lords love yet continued unto you.

But if ye look out at or ſuffer your minds to run into (mark) the *greatneſs of your Places*, or after *your gain*, or the *honour of the World*, or if ye look out at *love* or *hatred* of your *Friends* or known *Enemies*, or at any particular *ſelf end* whatſoever; Theſe things will ſtrangle the Principle of God in you, which moves to do that which is *equal* and *juſt* unto all, and then the tender Seed in you, which feels the weight and burden of *Oppreſſion*, that will be *murdered*, and then the deadneſs and hardneſs of heart will come upon you more and more, and ye will ſettle deeper and deeper in the death; and verily if ye ſhould do thus, ye would become even as *Sodom* and *Gomorah* unto the Lord, and he would *overturn you* with a great and mighty deſtruction (as he did them) therefore remember you have been warned.

So look at none of *theſe things*, but look ye to the *Lord God*, and mind the movings of his Life *(in you)* and be obedient thereto, and as *Oppreſſion* and *Tirannj* and *Injuſtice* is made manifeſt unto you (by the Light of the Lord in you) in the Power of the Lord committed unto you, *break it down* and *overturn it*, and ſet up and eſtabliſh *Righteous Laws*, *Equity*, *Mercy*, and *Juſtice* and *true Liberty* in its Place, and then you need

not fear what Man can do unto you, for the Lord will then be your preſerver.

So the Lord God hath once more tryed you; Now if you love *Father*, *Mother*, *Wife*, *Children*, *Houſes*, *Lands*, *Commiſſions*, *Honours of the World*, or any particular *ſelf end* whatſoever, more then the *work of the Lord*; or if ye prefer any of them ſo as thereby to ſtop the Lords work, or if you do the Lords work negligently (which he hath once more put into your hands) verily ye ſhall not be counted worthy to be the Lords workmen.

So remember *Saul* (who was made an example that others might take warning) who ſlew but *part* (of that which was to be diſtroyed) and ſaved *a part* alive, and therein he was ſtubborn and diſobedient; Now if ye ſhould deſtroy but *part* of the *Tyranny* and *Oppreſſion*, which is utterly to be diſtroyed (mark that) and preſerve *part* of it, take heed leſt the Lord rent you from your places for your *ſtubborneſs* and *diſobedience*, as he rent *Saul* from his Kingdom for his.

Therefore **Awake**, **Awake**, and wait in the Light, to feel the Lord's ſtrength, that therein your zeal and courage for him may be renewed and linger not in things as ye have done, but dwell in the Power of the Lord (ye who have felt it, and do not abuſe it or reſiſt it any longer) and in his Power act for the *Freedom* and *juſt Liberty* of all his Creatures, & this will bring honour unto the Lord, that ſo ye in whoſe hearts there is a *ſingleneſs*, an *honeſty*, an *uprightneſs* unto the Lord, (may keep your ſelves from being *defiled* with the corruptneſs of others) and ſo be preſerved in his Wiſdom and Power, in the *Breakings*, *Overturnings*, or *Purging*, and *Separating*, that yet muſt be in the Nation,

And *Friends* in the Army, when will the Spirit of *Righteouſneſs* and *Equity* be clearly manifeſted among you,

you, to rule you thus, that so long as ye bear an *outward Sword* it might be onely turned against *Evil Doers*, and not for the upholding *any Oppression* whatsoever, but for the breaking down of *all Oppression*, and *Tyranny* wheresoever it is found, and for keeping the *outward Peace*, whilst *equal* and *Just Laws be established*, whereby the *Just Liberties*, and *outward Freedom* of the Nation, might be enjoyed; and not to make a trade of using your Swords, to enrich your selves by them, by heaping up outward riches, and to feed your lusts; But whilst ye use your Swords, to be content with such wages as might but even find you things necessary, and convenient for your Places.

Now if this Spirit lead you, then self denyal will be manifested in you indeed, and they that called you a mercenary Army, then should be ashamed; for if *Tyranny* and *Oppression* were destroyed, and *Equity*, *true outward Liberty* and *Freedom* were established, and the Enemies of it so brought to nought, that so there were no need of you, this Spirit if it ruled you would make you as freely willing then, to lay down your Places and Swords, as ever any of you were made free to take them up, and then to fall upon improveing the Creation in the fear and Wisdom of the Lord, and to be content to enjoy an equal proportion and share of the Liberty (with your fellow Creatures) which you have fought for; and if it were thus, then ye might truly be called the Common-wealths Men, or servants.

But if ye carry a Sword & expect and desire still to carry or uphold a sword to make a Trade of (mark that) then I know [illegible] will not utterly bring down *Oppressors* and *Oppression*, nor firmly establish outward Liberty though ye could, lest your Trade should fall. [illegible] if you do not act singly for your Nations good

out of all self ends whatsoever) but still continue making a Trade of using your Swords, then you cannot truly be called the Common-wealths servants, but such as serve your selves, and such as are their Masters, though you receive wages of them.

And Friends, there are many things done lately in the name of the Keepers of the Liberty of *England*; Now (mark) ye should first make *England* a free Nation, and set it at Liberty from all its *Oppression* and bondage that it is in (before ye take such a name upon you) and then in the fear and Wisdom of the Lord, see to preserve and keep its Liberty, and then ye might truly be called the Keepers of the Liberty of *England*. But if ye do not first set it at Liberty and then keep it, and ye be called the Keepers of the Liberty of it, ye will be but like unto those which had a name that they lived, and yet were dead; and like the false Christians who are puffed up with a name, but are out of the nature which belongs to the name.

This from me who have a tender love going forth unto all, both in Parliament, Army, and others, who have any true Breathings or Desires (in them) after Righteousness, Truth, Equity, Mercy, Justice, and true Judgement (which I wait to see set up and Established;) And I honour the higher Power, and am subject thereunto, where ever, or in whomsoever it doth appear; which Power hath made me a watchman unto you to warn you to watch for your Souls and for Peace; And in obeying this Power, I am clear of [illegible] from the blood of all men.

Given forth by *Geo. Fox*,
the Younger.

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